GOOD THOUGHTS IN BAD TIMES.

Together with

GOOD THOUGHTS IN WORSE TIMES.

Consisting of

Personall Meditations.
Scripture Observations.
Historicall Applications.
Mixt Contemplations.
Meditations on the Times.
Meditations on all kind of Prayers.
Occasionall Meditations.

By Thomas Fuller. B. D.

PSALM 4. 4. Commune with your own heart, and in your chamber, and be still.

LONDON,
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To the

RIGHT HONOURABLE

the Ladie *Dalkeith*, Ladie Governeſs to Her Highneſs the Princeſs.

HENRETTA.

Madam,

IT is unſafe in theſe dangerous days, for any to go abroad without a Convoy, or at the leaſt a Paſs: my Book hath both, in being dedicated to your Honour. The Apoſtle ſaith, * Who planteth a Vine-yard and eateth not of the Fruit thereof? *I am one of your Honours planting, and could heartily wiſh, that the fruit I bring forth, were worthy to be taſted by your Judicious Palate. Howſoever, accept theſe grapes, if not for their Goodneß, for their Noveltie: Though not ſweeteſt reliſht, they are ſooneſt ripe, being the firſt fruits of* Exeter *Preß, preſented unto you. And if ever my Ingratitude ſhould forget my Obligations to your honour, theſe Black*

* 1. Cor. 9. 7.

Lines will turn Red, and blush his unworthiness that wrote them. In this Pamphlet your Ladiſhip ſhall Praiſe, whatſoever you are pleaſed but to Pardon. But I am Tedious, for your Honour can ſpare no more minutes from looking on a better Book, Her infant Highneſs, *committed to your charge. Was ever more hope of worth in a leſs Volume? But O! how excellently will the ſame, in due time, be ſet forth, ſeeing the Paper is ſo pure, and your Ladiſhip the Overſeer to correct the Preſs? The Continuance and encreaſe of whoſe happineſs here, and hereafter is deſired in his daily Devotions, who reſteth*

Your Honours in all

Chriſtian Service,

TH. FULLER.

Perſo-

Personall MEDITATIONS.

I.

LORD,

How near was I to danger, yet escaped? I was upon the Brink of the brink of it, yet fell not in; they are well kept who are kept by thee. Excellent Archer! Thou didst hit thy Mark in missing it, as meaning to fright, not hurt me. Let me not now be such a Fool, as to pay my thanks to blind Fortune for a favour, which the eye of Providence hath bestowed upon me. Rather let the Narrowness of my Escape, make my Thankfulness to thy Goodness the larger, lest my ingratitude justly cause, that whereas this Arrow but hit my Hat, the next pierce my Head.

II.

Lord,

WHen thou ſhalt viſit me with a ſharp diſeaſe, I fear I ſhall be impatient. For I am Cholerick by my Nature, and tender by my Temper, and have not been acquainted with Sickneſs all my life time. I cannot expect any kind uſage from that which hath been a ſtranger unto me. I fear I ſhall rave, and rage. O whither will my mind ſail, when diſtemper ſhall ſteer it: Whither will my Fancy run, when Diſeaſes ſhall ride it? My tongue, [illegible]n of it ſelf *is a* * *fire*, ſure will be a WILD-FIRE, when the Fornace of my Mouth is made ſeven times hotter with a burning Feaver. But Lord, though I ſhould talk idlely to my own ſhame, let me not talk wickedly to thy diſhonour. Teach me the Art of Patience, whilſt I am well, and give me the uſe of it when I am ſick. In that day either lighten my Burthen, or ſtrengthen my Back. Make me, who ſo often in my health, have diſcovered my weakneſs preſuming on my own ſtrength, to be ſtrong in ſickneſs when I ſolely rely on thy Aſſiſtance.

* James 3. 6.

III.

III.

Lord,

THis morning my unſeaſonable viſiting of a friend, diſturbed him in the middeſt of his Devotions: Unhappy to hinder another mans Goodneſs. If I my ſelf build not, ſhall I ſnatch the Ax, and Hammer from him that doth? Yet I could willingly have wiſhed, That rather than he ſhould then have cut off the Cable of his Prayers, I had twiſted my Cord to it, and had joyned with him in his Devotions; However, to make him the beſt amends I may, I now requeſt of thee for him, whatſoever he would have requeſted for himſelf. Thus he ſhall be no loſer, if thou be pleaſed to hear my Prayer for him, and to hearken to our Saviours Interceſſion for us both.

IV.

Lord,

SInce theſe wofull Wars began, one, formerly mine intimate Acquaintance, is now turned a Stranger, yea, an Enemy. Teach me how to behave my ſelf towards him. Muſt the new Foe, quite juſtle out the old Friend? May I not with him contiA 5 nue

nue ſome Commerce of Kindneſs? Though the Amity be broken on his ſide, may not I preſerve my counterpart entire? Yet how can I be Kind to him, without being cruel to my ſelf, and *thy cauſe*? O guid my ſhaking hand, to draw ſo ſmall a line, ſtraight; or rather becauſe I know not how to carry my ſelf towards him in this Controverſie, even be pleas'd to take away the *Subject of the Queſtion*, and ſpeedily to reconcile theſe unnatural differences.

V.

Lord,

MY voyce by Nature is harſh, and untunable, and it is vain to laviſh any Art to better it. Can my ſinging of Pſalms be pleaſing to thy Ears, which is unpleaſant to my own? yet though I cannot Chaunt with the Nightingal, or Chirp with the Black-Bird, I had rather Chatter with the *Iſa. 38. 14. *Swallow, yea, rather Croak with the Raven, than be altogether ſilent. Hadſt thou given me a better voice, I would have praiſed thee with a better voice. Now what my Muſick wants in ſweetneſs, let it have in ſenſe, *ſinging praiſes with* *Pſalm 47. 7. *underſtanding*,

ding. Yea, Lord, Create in me, a New Heart, (therein to make * Melody) and I will be contented with my Old voyce, until, in thy due Time, being admitted into the Quire of Heaven, I have another, more Harmonious, bestowed upon me. * Ephes. 5. 19.

VI.

Lord,

WIthin a little Time I have heard the same precept in sundry Places, and by several Preachers pressed upon me. The Doctrine seemeth to haunt my Soul, whithersoever I turn it meets me. Surely this is from thy Providence, and should be for my profit. Is it because I am an ill Proficient in this point, that I must not turn over a new leaf, but am still kept to my old Lesson: * *Peter* was grieved, because our Saviour said unto him the third time, *Lovest thou me*? But I will not be offended at thy often inculcating the same Precept. But rather conclude, That I am much concerned therein, and that it is thy pleasure, that the Nail should be soundly fastened in me, which thou hast knockt in with so many Hammers. * John 21. 13.

VII.

VII.

Lord,

BEfore I commit a sin, it seems to me so shallow, that I may wade thorow it dry-shod from any Guiltiness: But when I have committed it, it often seems so deep, that I cannot escape without drowning. Thus I am always in the Extremities: Either my sins are so small that they need not my Repentance, or so great, that they cannot obtain thy Pardon. Lend me, O Lord, a Reed out of thy Sanctuary, truly to measure the dimension of my offences. But O! as thou revealest to me more of my Miserie, reveal also more of thy Mercie: Lest if my wounds, in my Apprehension, gape wider than thy Tents, my Soul run out at them. If my Badness seem bigger than thy goodness, but one hairs breadth, but one moment, that's room and time enough for me to run to eternal despair.

VIII.

Lord,

I Do discover a Fallacy, whereby I have long deceived my self. Which is this: I have desired to begin my Amendment, from my Birth-day, or from

from the first day of the year, or from some Eminent Festival, that so my Repentance might bear some Remarkable date. But when those days were come, I have adjourned my Amendment to some other time. Thus whilst I could not agree with my self when to Start, I have almost lost the Running of the Race. I am resolved thus to befool my self no longer. I see no day to *To day*, the instant time is always the fittest time. In * *Nebuchadnezzars* Image, the lower the Members, the courser the Metal, the further off the Time, the more unfit. To day is the Golden Opportunity, to morrow will be the Silver Season, next day, but the Brazen one, and so long, till at last I shall come to the *Toes* of *Clay*, and be turned to dust. Grant therefore that * *to day I may hear thy voice.* And if this day be obscure in the Calender, and remarkable in it self for nothing else, give me to make it memorable in my soul thereupon, by thy Assistance, beginning the Reformation of my life.

* Dan. 2. 33.

* Psal. 95. 7.

IX.

IX.

Lord,

I Saw one, whom I knew to be notoriously Bad, in great Extremity. It was hard to say whether his former wickedness or present Want were the greater; If I could have made the distinction, I could willingly have fed his Person, and starved his Profaneness. This being impossible, I adventured to relieve him. For I know that amongst many objects, all of them being in extream Miseries, Charity, though shooting at Random, cannot miss a right Mark. Since, Lord, the Party, being recovered, is become worse than ever before, (Thus they are alwaies impaired with affliction, who thereby are not improved) Lord, count me not accessary to his Badness, because I relieved him. Let me not suffer harm in my self, for my desire to do good to him. Yea, Lord be pleased to clear my credit amongst men, that they may understand my hands according to the simplicity of my heart. I gave to him onely in hope, to keep the Stock alive, that so afterwards it might be better grafted. Now, finding my self deceived, my alms shall return into my own bosom.

X.

Lord,

THy Servants are now praying in the Church, and I am here staying at home, detained by necessary Occasions, such as are not of my seeking but of thy sending, my Care could not prevent them, my Power could not remove them. Wherefore, though I cannot go to Church, there to sit down at Table with the rest of thy Guests, be pleased, Lord, to send me a dish of their Meat hither, and feed my soul with holy thoughts. * *Eldad* and *Medad*, though staying still in the Camp, (no doubt on just cause) yet prophesied as well as the other Elders. Though they went not out to the Spirit, the Spirit came home to them. Thus never any dutifull Child lost his Legacie for being absent at the making of his Fathers Will, if at the same time he were imployed about his Fathers business. I fear too many at Church, have there bodies there, and minds at home. Behold, in exchange, my Body here and heart there. Though I cannot pray with them I pray for them. Yea, this comforts me, I am with thy Congregation, because I would be with it.

* Num. 11. 26.

XI.

XI.

Lord,

I Truſt thou haſt pardoned the bad Examples I have ſet before Others, be pleaſed alſo to pardon me the ſins which they have committed, by my bad Examples. (It is the beſt manners in thy Court, to heap Requeſts upon Requeſts.) If thou haſt forgiven my Sins, the Children of my Corrupt Nature, forgive me my Grand-children alſo. Let not the Tranſcripts remain, ſince thou haſt blotted out the Original. And for the Time to come, bleſs me with Barrenneſs in bad Actions, and my Bad Actions with Barrenneſs in procreation, that they may never beget others, according to their likeneſs.

XII.

Lord,

WHat faults I correct in my Son, I commit my ſelf: I beat him for dabling in the dirt, whilſt my own Soul doth wallow in Sin: I beat him for crying to cut his Meat, yet am not my ſelf contented with that ſtate thy Providence hath carved unto me: I beat him for crying when he is to go to ſleep, and

yet

yet I fear I my self shall cry, when thou calleſt me to ſleep with my Fathers. Alas, I am more Childiſh than my Child, and what I inflict on him, I juſtly deſerve to receive from thee: Onely here is the difference: I pray and deſire that my Correction on my Child may do him good; It is in thy power, Lord, to effect, that thy Correction on me, ſhall do me good.

XIII.

Lord,

I Perceive my ſoul deeply guilty of Envy. By my good will, I would have none Propheſie, but mine own * *Moſes*. I had rather thy work were undon, than done better by another, than by my ſelf: Had rather thy Enemies were all alive, than that I ſhould kill but my *thouſand*, and others their ten thouſands of them. My Corruption repines at other mens better Parts, as if what my Soul wants of them in Subſtance, ſhe would ſupply in ſwelling. Diſpoſſeſs me, Lord, of this bad Spirit, and turn my Envy into holy Emulation. Let me Labour to exceed them in pains, who excel me in parts, and knowing that my ſword in cutting down

* Num. 11. 28.

down ſin, hath a duller edge, let me ſtrike with the greater force; Yea, make other mens Gifts to be mine, by making me thankfull to thee for them. It was ſome comfort to *Naomi*, that wanting a ſon her ſelf, ſhe brought up* *Ruth's* child in her boſom. If my ſoul be too old to be a Mother of Goodneſs, Lord, make it but a dry-nurſe. Let me feed, and foſter, and nouriſh, and cheriſh the Graces in others, honouring their Perſons, praiſing their Parts, and glorifying thy name, who hath given ſuch gifts unto them.

* Ruth. 4. 16.

XIV.

Lord,

WHen young, I have almoſt quarrelled with that Petition in our Liturgie, *Give Peace in our time, O Lord*; Needleſs to wiſh for light at Noon-day; for then Peace was ſo plentifull, no fear of Famin, but ſuſpition of a ſurfeit thereof. And yet how many good Comments was this Prayer then capable of? *Give Peace*, that is, continue and preſerve it; *Give Peace*, that is, Give us hearts worthy of it, and thankfull for it. *In our time*, that is, All our Time: for there

there is more besides a fair Morning required to make a fair Day. Now I see the Mother had more Wisdom than her Son. The Church knew better than I, how to pray. Now I am better informed of the necessity of that Petition. Yea, with the daughters of the * Horsleech, I have need to cry, *Give, give Peace in our Time, O Lord.* * Prov. 30. 15.

XV.

Lord,

UNruly Souldiers command poor People to open them their doors, otherwise threatning to break in. But if those in the house knew their own Strength, it were easie to keep them out; seeing the doors are Threatening-Proof, and it is not the breath of their Oaths can blow the Locks open. Yet silly Souls being affrighted, they obey, and betray themselves to their violence. Thus *Satan* serves me, or rather thus I serve my self. When I cannot be forced I am fool'd out of my Integrity. He cannot Constrain, if I do not Consent. If I do but keep Possession, all the *Posse of Hell* cannot violently eject me: But I cowardly surrender to his Summons.

Summons. Thus there needs no more to my undoing, but my self.

XVI.

Lord,

WHen I am to Travel, I never use to provide my self till the very Time; Partly out of Lazineſs, loath to be troubled till needs I muſt; partly out of Pride, as preſuming all neceſſaries for my Journey will wait upon me at the inſtant. (Some ſay this is Schollars faſhion, and it ſeems by following it, I hope to approve my ſelf to be one.) However it often comes to paſs, that my Journey is finally ſtopt, through the Narrowneſs of the Time to provide for it. Grant, Lord, that my confeſs'd Improvidence in Temporal, may make me ſuſpect my providence in Spirituall matters.* *Solomon* ſaith, *Man goeth to his long Home.* Short preparation will not fit ſo long a Journey. O let me not put it off to the laſt, to have my* Oyl to buy, when I am to burn it. But let me ſo diſpoſe of my ſelf, that when I am to die, I may have nothing to do but to die.

* Eccleſ. 12. 5.

* Matth. 25. 10.

XVII.

XVII.

Lord,

WHen in any writing, I have occaſion to inſert theſe paſſages, *God willing, God lending me life*, &c. I obſerve, Lord, that I can ſcarce hold my hand from incirkling theſe words in a Parentheſis, as if they were not Eſſential to the ſentence, but may as well be left out, as put in. Whereas indeed they are not onely of the *commiſſion at large*, but ſo of the *Quorum*, that without them all the reſt is nothing, therefore hereafter I will write thoſe words fully and fairly without any incloſure about them. Let Crickets cenſure it for bad Grammer, I am ſure it is good Divinitie.

XVIII.

Lord,

MAny temporal matters, which I have deſired, thou haſt denied me; It vext me for the preſent, that I wanted my will; Since, conſidering in cold bloud, I plainly perceive, had that which I deſired been done, I had been undone? Yea, what thou gaveſt me, inſtead of thoſe things which I wiſhed, though leſs toothſome

toothsome to me, were more wh
some for me. Forgive, I pray, my fo
mer anger, and now accept my hu
ble thanks, Lord grant me one su
which is this; Deny me all suits whi
are bad for me: when I petition f
what is unfitting, O let the King
Heaven make use of his *Negati*
Voice. Rather let me fast than ha
* *Quails* given with intent that
should be choaked in eating them.

* Num. 11. 33.

XIX.

Lord,

THis day I disputed with my sel
whether or no I had said m
prayers this Morning; And I coul
not call to mind any remarkable pa
sage, whence I could certainly con
clude that I had offered my Praye
unto thee. Frozen Affections, which
left no Spark of Rememberance
behind them! Yet at last I hardl
recovered one Token, whence I wa
assured that I had said my Prayers.
It seems I had said them, and *one*
said them, rather by heart than wit
my heart. Can I hope that thou
wouldest remember my Prayers,
when I had almost forgotten tha
I had prayed? Or rather have I no
cause

cause to fear that thou remembereſt my Prayers too well, to puniſh the Coldneſs and Badneſs of them? Alas! are not Devotions thus done, in effect left undone? Well* *Jacob* adviſed his Sons, at their ſecond going into *Egypt*, Take double Money in your hand; peradventure it was an overſight. So, Lord, I come with my ſecond morning Sacrifice: Be pleaſed to accept it, which I deſire, and endeavour to preſent, with a little better Devotion, than I did the former.

* Gen. 43. 12.

XX.

Lord,

THe motions of thy holy Spirit, were formerly frequent in my heart; But, Alas, of late they have been great Strangers. It ſeems they did not like their laſt entertainment, they are ſo loath to come again. I fear they were * *grieved*, that either I heard them not attentively, or believed them not faithfully, or practiſed them not conſcionably. If they be pleaſed to come again, this is all I dare promiſe, that they do deſerve, and I do deſire they ſhould be well uſed. Let thy holy Spirit be pleaſed, not onely *to ſtand before the door and*

* Epheſ. 4. 30.

* Revel. 3. 20. *and* * *knock, but also to come in.* If I do not open the door, it were too unreasonable to request such a Miracle to *come in, when the doors were* * John 20. 19. *shut,* as thou did'st to the * Apostles. Yet let me humbly beg of thee, that thou wouldest make the *Iron gate of* * Acts 12. 10. *my heart open of its own * accord.* Then let thy Spirit be pleased to *sup in my heart,* I have given it an Invocation, and I hope I shall give it room. But O thou that sendest the Guest, send the Meat also, and if I be so unmannerly, as not to make the holy Spirit *welcome,* O! let thy effectual Grace, make me to make it *welcome.*

XXI.

Lord,

I Confess this Morning I remembred my Break-fast, but forgot my Prayers. And as I have returned no praise, so thou mightest justly have afforded me no Protection. Yet thou hast carefully kept me to the middle of this day, intrusted me with a new debt, before I have paid the old score. It is now Noon, too late for a Morning, too soon for an Evening Sacrifice. My corrupt heart prompts me to put off my Prayers till night,

But

But I know it too well, or rather too ill to trust it. I fear, if till night I defer them, at night I shall forget them. Be pleased therefore now to accept them. Lord, let not a few hours the later, make a breach: Especially seeing (be it spoken not to excuse my Negligence, but to implore thy Pardon,) a thousand years in thy sight are but as yesterday. I promise hereafter by thy assistance to bring forth fruit in due season. See how I am ashamed the Sun should shine on me, who now newly start in the Race of my devotions, when he like a Gyant hath run more than half his course in the heavens.

XVII.

Lord,

THis day casually I am fallen into a bad company, and know not how I came thither, or how to get hence. Sure I am, not my improvidence hath run me, but thy Providence hath led me into this danger. I was not wandering in any base by-path, but walking in the high-way of my vocation; wherefore, Lord, thou that calledst me hither, keep me here. Stop their mouths that

they speak no Blasphemie, or stop my ears that I hear none; or open my mouth soberly to reprove what I hear. Give me to guard my self, but Lord, guard my guarding of my self. Let not the smoak of their badness, put out my eyes, but the shining of my innocencie lighten theirs. Let me give Phisick to them, and not take infection from them. Yea, make me the better for their badness. Then shall their bad company be to me, like the dirt of Oysters, whose mud hath sope in it, and doth rather scour, than defile.

XXIII

Lord,

OFten have I thought with my self, I will sin but this *one sin* more, and then I will repent of it, & of all the rest of my sins together. *So foolish was I and Ignorant.* As if I should be more able to pay my Debts, when I ow more: Or as if I should say, I will wound my friend once again, and then I will lovingly shake hands with him: but what if my friend will not shake hands with me? Besides, can one commit one sin more, and but one sin more? Unclean Creatures went

went by couples into the* Ark. Grant Lord, at this instant I may break off my badness, otherwise thou mayst justly make the last minute wherein I do sin on earth, to be the last minute wherein I shall sin on earth, and the first wherein thou mightest make me suffer in another place. * Gen. 7. 2.

XXIV.

Lord,

THe Preacher this day came home to my heart. A left-handed *Gibionite* with his *Sling, hit not the Mark more sure, than he my Darling Sins. I could find no fault with his Sermon, save onely that it had too much truth. But this I quarrelled at, that he went far from his Text, to come close to me, and so was faulty himself in telling me of my faults. Thus they will creep out at small crannies, who have a mind to escape; and yet I cannot deny, but that that, which he spake, (though nothing to that Portion of Scripture which he had for his Text) was according to the Proportion of Scripture. And is not thy Word in general, the Text at large of every Preacher? Yea, rather I should have concluded, that * Judges 20. 16.

if he went from his Text, thy goodneſs ſent him to meet me: For without thy guidance it had been impoſſible for him ſo truly to have traced the intricate turnings of my deceitfull heart.

XXV.

Lord,

BE pleaſed to ſhake my clay cottage, before thou throweſt it down. May it totter awhile, before it doth tumble. Let me be ſummoned before I am ſurprized. Deliver me from *Sudden Death*. Not from ſudden Death in reſpect of it ſelf; for I care not how ſhort my paſſage be, ſo it be ſafe. Never any weary Traveller complained, that he came too ſoon to his Journeys end. But let it not be ſudden in reſpect of me. Make me always ready to recive death. Thus no Gueſt comes unawares to him, who keeps a Conſtant Table.

Scri-

Scripture OBSERVATIONS

I.

LORD,

IN the Parable of the four sorts of Ground whereon the Seed was sown, the *last alone proved fruitfull. There the bad were more than the good: But amongst the Servants, two improved their *Talents, or Pounds, and *One onely buried them. There the Good were more than the bad. Again, amongst the ten Virgins, five were Wise, and five *Foolish: There the Good and Bad were equal. I see, that concerning the number of the Saints, in Comparison to the Reprobates, no certaintie can be collected from these Parables. Good Reason, for it is not their principal purpose to meddle with that point. Grant that I may never rack a Scripture *Similie*, beyond the true intent thereof; least instead of sucking Milk, I squeez Blood out of it.

* Matth. 13.8.

* Matth. 25.18. *Luke 19.20.

* Mat. 25.2.

II.

Lord,

THou didſt intend from all Eternity to make Chriſt the Heir of all, No danger of diſinheriting him, thy onely Son, and ſo well deſerving. Yet thou ſayſt to him, * *Ask of me and I will give thee the Heathen for thine inheritance*, &c. This homage he muſt do, for thy boon to beg it. I ſee thy goodneſs delights to have thy favours ſued for, expecting we ſhould crave what thou intendeſt we ſhould have; That ſo, though we cannot give a full price, we may take ſome pains for thy favours, and obtain them, though not for the merit, by the means of our Petitions.

* Pſalm. 2. 8.

III.

Lord,

I Find that *Ezekiel* is in his Propheſies, ſtiled Ninety times, and more by this Apellation, *Son of man*, and ſurely, not once oftener than there was need for. For he had more Viſions than any one (not to ſay than all) of the Prophets of his time. It was neceſſary therefore, that his Mortal Extraction ſhould often be ſounded in his Ears, *Son of man* leſt

leſt his frequent converſing with Viſions might make him miſtake himſelf, to be ſome Angel. Amongſt other Revelations, it was therefore needfull, to Reveal him to himſelf, *Son of man*, leſt ſeeing many Viſions might have made him blind with ſpiritual Pride. Lord, as thou increaſeſt thy graces in me, and favours on me, ſo with them daily increaſe in my Soul the Monitors, and Remembrancers of my Mortallity. So ſhall my ſoul be kept in a good Temper, and humble deportment towards thee.

IV.

Lord,

I Read how *Jacob* (then onely accompanied with his ſtaff) vowed at *Bethel*, *that if thou gaveſt him but Bread and Rayment, he would make that place thy Houſe.* After his return, the Condition on thy ſide, was over-performed, but the Obligation on his part, wholly neglected: For when thou hadſt made his ſtaff to ſwell, & to break into two Bands, he, after his return, turned * Purchaſer, bought a field in *Shalem*, intending there to ſet up his reſt. But thou art

* Gen. 33. 19.

pleased to be his Remembrancer in a new vision, and to spur him afresh, who tired in his Promise. * *Arise, go to Bethel, and make there an Altar*, &c. Lord, if rich *Jacob* forgot, what poor *Jacob* did promise, no wonder, if I be bountifull to offer thee in my affliction, what I am nigardly to perform in my Prosperitie. But O! take not advantages of the forfeitures, but be pleased to demand payment once again. Pinch me into the Remembrance of my promises, that so I may re-inforce my old vows, with new Resolutions.

* Gen. 35. 1.

V.

Lord,

I Read, when our Saviour was examined in the High-Priests Hall, that *Peter* stood without, till *John* (being his *Spokes-man to the maid that kept the dore) procured his Admission in. *John* meant to let him out of the cold, and not to let him into a Temptation, but his courtesie in intention, proved a mischief in event, and the occasion of his denying his Master. O let never my kindness concur in the remotest degree, to the dammage of my friend.

* John 18. 16.

May

May the Chain which I sent him for an Ornament, never prove his Fetters. But if I should be unhappie herein, I am sure thou wilt not punish my good will, but pittie my ill success.

Lord,

VI.

THe Apostle saith to the * *Corinthians*, *God will not suffer you to be tempted above what you are able*. But how comes he to contradict himself, by his own confession in his next Epistle? Where, speaking of his own sickness, he saith, * *we were prest out of measure above strength*. Perchance this will be expounded by propounding another riddle of the same Apostles: who praising * *Abraham*, saith, *that against hope, he believed in hope*. That is, against Carnal Hope, he believed in Spiritual Hope. So the same wedge will serve to cleave the former difficulty. *Paul* was pressed above his humane, not above his Heavenly strength. Grant Lord, that I may not mangle, and dismember thy Word, but study it intirely, comparing one place with another: for Diamonds onely can cut Diamonds, and no such Comments on the Scripture, as Scripture.

* 1 Cor 10. 13.

* 2 Cor. 1. 8.

* Rom. 28.

VII.

Lord,

I Observe that the vulgar Translation reads the APOSTLES Precept thus,* *Give diligence to make your Calling and Election sure by Good Works.* But in our English Testament these words by *Good works* are left out. It grieved me at the first to see our Translation defective; but it offended me afterwards, to see the other redundant. For those words are not in the Greek, which is the Original. And it is an ill work, to put Good works in, to the corruption of the Scripture. Grant, Lord, that though we leave *Good works* out in the Text, we may take them in, in our Comment. In that exposition which our Practise is to make on this Precept in our Lives and Conversations.

* 2 Pet. 1. 10.

VIII.

Lord,

I Find the Genealogie of my * Saviour strangely Chequered with four remarkable Changes in four immediate Generations.

* Matt. 1. 7, &c.

1. *Rehoboam begat Abiam*; that is,

a bad Father, begat a bad Son.
2 *Abiam* begat *Asa*; that is, a bad Father, a good Son.
3 *Asa* begat *Jehosaphat*; that is, a good Father, a bad Son.
4 *Jehosaphat* begat *Joram*; that is, a good Father, a good Son.

I see, Lord, from hence, that my Fathers Piety cannot be entailed, that is bad news for me. But I see also, that actual Impiety, is not always hereditary; that is good news for my Son.

IX.

Lord,

WHen in my daily Service I read *Davids* Psalms, Give me to alter the Accent of my Soul, according to their several Subjects: In such Psalms, wherein he confesseth his Sins, or requesteth thy Pardon, or praiseth for former, or prayeth for future favours, in all these give me to raise my soul to as high a pitch as may be. But when I come to such Psalms, wherein he curseth his Enemies, O there let me bring my soul down to a lower note. For those words were made onely to fit *Davids* mouth. I have the like breath, but not the same Spirit to pronounce them.

them. Nor let me flatter my self, that it is lawfull for me, with *David*, to curse thine Enemies, lest my deceitfull heart intitle all mine Enemies to be Thine, and so what was Religion in *David*, prove Malice in me, whilest I act Revenge under the Pretence of Pietie.

X.

Lord,

I Read of the two witnesses,* *And when they shall have finished their Testimony, the beast that ascendeth out of the bottomless Pit, shall make War against them, and shall overcome them, and kill them.* They could not be killed whilest they were doing, but when they had done their work; during their imployment they were invincible. No better Armour against the darts of Death, than to be busied in thy Service. Why art thou so heavy, O my soul? No Malice of man can Antidate my end a Minute, whilest my Maker hath any work for me to do. And when all my daily task is ended, why should I grudge then to go to bed?

* Revel. 11. 7.

XI.

Lord,

I Read at the Transfiguration, that * *Peter*. *James*, and *John*, were admitted to behold Christ; but *Andrew* was excluded. So again at the reviving of the daughter of the Ruler of the * Synagogue, these three were let in, and *Andrew* shut out. Lastly, in the * Agony the aforesaid three were called to be witnesses thereof, and still *Andrew* left behind. Yet he was *Peters* brother, and a good man, and an Apostle, why did not Christ take the two brothers? was it not pitty to part them? But me thinks I seem more offended thereat, than *Andrew* himself was, whom I find to express no discontent, being pleased to be accounted a loyal Subject for the general, though he was no favourite in these particulars. Give me to be pleased in my self, and thankfull to thee for what I am, though I be not equal to others in personal perfections. For such peculiar Priviledges, are courtesies from thee, when given, and no injuries to us, when denyed.

* Matth 16. 1.

* Mark 5. 37.

* Mark 14. 33.

XII.

XII.

Lord,

SAint *Paul* teacheth the art of heavenly thrift, how to make a new Sermon of an old. *Many* (*saith he) *walk, of whom I have told you often, and now tell you weeping, that they are Enemies to the Cross of Christ.* Formerly he had told it with his tongue, but now with his tears, formerly he taught it with his words, but now with weeping. Thus new affections make an old Sermon new. May I not, by the same proportion, make an old prayer new? Lord, thus long I have offered my prayer dry unto thee, now, Lord, I offer it wet. Then wilt thou own some new Addition therein, when, though the Sacrifice be the same, yet the dressing of it is different. being steep't in his Tears, who bringeth it unto thee.

* Phil. 3. 18.

XIII.

Lord,

I Read of my Saviour, That when he was in the wilderness, * *then the Devil leaveth him, and behold Angels came and ministred unto him.* A great change in a little time. No twilight

* Mat. 4. 11.

twilight betwixt night and day. No Purgatory-condition betwixt Hell and Heaven, but instantly, when out Devil, in Angel. Such is the case of every solitary Soul. It will make company for it self. A musing mind will not stand Neuter a Minute, but presently side with Legions of good or bad thoughts. Grant therefore that my Soul, which ever will have some, may never have bad company.

XIV.

Lord,

I Read how *Cushi*, and *Ahimaaz*, ran a Race, who first should bring Tidings of victory to *David*. *Ahimaaz*, though last setting forth, came first to his Journeys end; Not that he had the fleeter feet, but the better brains, to chuse the way of most advantage. For the Text * saith, *So* Ahimaaz *ran by the way of the Plain, and over-went* Cushi. prayers made to God by Saints, fetch a needless compass about. That is but a rough and uneven way. Besides one Steep Passage therein, questionable whether it can be climbed up, and Saints in Heaven made sensible of what we say

* 2 Sam. 18.23.

say on earth. *The way of the Plain*, or plain way, both shortest, and surest is, *call upon me in the time of Trouble*. Such Prayers, (though starting last) will come first to the Mark.

XV.

Lord,

THis morning I read a Chapter in the Bible, and therein observed a memorable Passage, whereof I never took notice before. Why now, and no sooner did I see it? Formerly, my Eyes were as open, and the Letters as legible. Is there not a thin vail laid over thy Word, which is more ratified by reading, and at last wholly worn away? Or was it because I came with more appetite than before? The Milk was always there in the Breast, but the Child till now was not hungrie enough to find out the Teat. I see the oyl of thy Word, will never leave increasing, whileſt any bring an empty Barrel. The Old Testament, will still be a new Testament to him, who comes with a fresh desire of Information.

XVI.

XVI.

Lord,

AT the first * Pass-over, God kept touch with the *Hebrews* very punctually: *At the end of the four hundred and thirtie years, in the self-same day it came to pass, that all the Hosts of the Lord went out of the Land of* Egypt; but at the first *Easter* God was better than his Word. Having promised that Christ should lie but three daies in the Grave, his Fatherly affection did run to relieve him. By a charitable *Synecdoche*, two pieces of daies were counted for whole ones. *God did cut the work short in * righteousness.* Thus the measure of his mercy under the Law was full, but it ran over in the Gospel.

* Exod. 12.41.

* Rom. 9.28.

XVII.

Lord,

THe Apostle dissuadeth the *Hebrews* from Covetousness, with this Argument, because God said, *I will not leave thee nor forsake thee.* Yet I find not that God ever gave this promise to all the *Jews*, but he spake it onely to * *Joshuah*, when first made Commander against the *Canaanites.*

* Josh. 1.5.

Which

Which (without violence to the Analogie of Faith) the Apostle applyeth to all good men in general. Is it so that we are Heirs apparent to all promises made to thy servants in Scripture? Are the Characters of Grace granted to them, good to me? Then will I say with *Jacob*, * *I have enough*. But because I cannot intitle my self to thy promises to them, except I imitate their pietie to thee; grant I may take as much Care in following the one, as comfort in the other.

* Gen. 45.28.

XVIII.

Lord,

I Read, that thou didst make * Grass, Herbs, and Trees, the third day. As for the Sun, * Moon, and Stars, thou madest them on the fourth day of the Creation. Thus at first thou didst confute the folly of such, who maintain that all Vegerables in their growth, are inslaved to a necessary, and unavoidable dependance on the influences of the Stars. Whereas Plants, were even when Planets were not. It is false, that the Mary-gold follows the Sun, whereas the Sun follows the Mary-gold, as made

* Gen. 1.11.
* Gen. 1. 16.

made the day before him. Hereafter I will admire thee more, and fear Astrologers less; Not affrighted with their doleful Predictions of Dearth and Drought, collected from the Complexions of the Planets. Must the Earth of necessity be sad, because some ill-natured Star is sullen? As if the Grass could not grow without asking it leave. Whereas thy Power, which made Hearbs, before the Stars, can preserve them without their propitious, yea, against their Malignant Aspects.

XIX.

Lord,

I Read, how *Paul* writing from *Rome*, spake to * *Philemon*, to prepare him a Lodging, hoping to make use thereof, yet we find not that he ever did use it, being Martyred not long after. However he was no loser, whom thou didst lodge in a higher Mansion in Heaven. Let me always be thus deceived to my advantage. I shall have no cause to complain, though I never wear the new clothes fitted for me, if, before I put them on, death clothe me with glorious Immortality.

* Philem. 2.

XX.

XX.

Lord,

WHen our Saviour sent his Apostles abroad to preach, he enjoyned them in one *Gospel, *Possess nothing, neither shoos nor staff.* But it is said in another *Gospel, *And he commanded them, that they should take nothing for their journey, save a staff onely.* The reconciliation is easie. They might have a Staff, to speak them Travellers, not Souldiers: one to walk with, not to war with; a Staff which was a Wand, not a Weapon. But O! in how dolefull daies do we live, wherein Ministers are not (as formerly) armed with their Nakedness, but need Staves and Swords too, to defend them from violence.

*Mat. 10.10.

*Mark 6.8.

XXI.

Lord,

I Discover an arrant Lazines in my Soul. For when I am to read a Chapter in the Bible, before I begin it, I look where it endeth. And if it endeth not on the same side, I cannot keep my hands from turning over the leaf, to measure the length thereof on the other side; If it swels

to

to many verſes, I begin to grudge. Surely my heart is not rightly affected. Were I truly hungry after heavenly food, I would not complain of meat. Scourge, Lord, this lazineſs out of my Soul, make the reading of thy Word, not a penance, but a pleaſure unto me, teach me, that as amongſt many heaps of Gold, all being equally pure, that is the beſt, which is the biggeſt, ſo I may eſteem that Chapter in thy Word the beſt, which is the longeſt.

XXII.

Lord,

I Find *David* making a Syllogiſm, in Mood and Figure, two propoſitions he perfected.

18 *If I regard wickedneſs in my heart,* Pſalm. 66.
the Lord will not hear me.

19 *But verily God hath heard me, he hath attended to the voice of my Prayer.*

Now I expected that *David* ſhould have concluded thus:

Therefore I regard not wickedneſs in my heart.

But far otherwiſe he concludes.

20 *Bleſſed be God who hath not turned away my Prayer, nor his mercie from me.* Thus

Thus *David* hath deceived, but not wronged me. I looked that he should have clapt the Crown on his own, and he puts it on Gods head. I will learn this excellent Logick: For I like *Davids*, better than *Aristotles Syllogisms*, That whatsoever the premisses be, I make Gods Glory the conclusion.

XXIII.

Lord,

WIse *Agur made it his wish, *Prov. 30.9.* *Give me not Povertie, lest I steal, and take the name of my God in vain.* He saith not, Lest I steal, and be caught in the *manner*, and then be stockt or whipt, or branded, or forc'd to four-fold Restitution, or put to any other shamefull or painfull punishment. But he saith, *Lest I Steal, and take the Name of my God in vain.* That is, lest professing to serve thee, I confute a good profession, with a bad conversation. Thus thy children count sin to be the greatest smart in sin, as being more sensible of the wound they therein give to the glory of God, than of all the stripes that man may lay upon them for punishment.

XXIV.

XXIV.

Lord,

I Read, that when my Saviour dispossessed the Mans *Son of a Devil, he enjoyned the evil Spirit *to come out of him, and enter no more into him.* But I find, that when my Saviour himself was tempted of* *Satan, The Devil departed from him for a season.* Retreating, as it seems, with mind to return. How came it to pass, Lord, that he who expell'd him finally out of others, did not propel him so from himself? sure it doth not follow, that because he did not, he could not do it. Or that he was less able to help himself, because he was more charitable to relieve others. No, I see my Saviour was pleased to shew himself a God in other mens matters, and but a man in such cases wherein he himself was concerned. Being contented still to be tempted by Satan, that his sufferings for us, might cause our conquering through him.

* Mark 9.25.

* Luke 4.13.

XXV.

Lord,

Annes and * *Jambres* the Apes of *Moses* and *Aaron*, imitated them in

* 2 Tim. 3.8.

in turning their Rods into Serpents, onely here was the difference: *Aarons* Rod devoured their Rods. That which was solid and substantial, lasted, when that which was sleight, and but seeming, vanished away. Thus an active Fancy in all outward expressions may imitate a lively Faith. For matter of Language, there is nothing what Grace doth Do, but Wit can Act. Onely the difference appears in the continuance: Wit is but fits and flashes, Grace holds out, and is lasting: And, good Lord, of thy goodness, give it to every one that truly desires it.

* Exod. 11. 12.

Histo-

Historical
APPLICATIONS.

I.

THE English Ambassadour some years since, prevailed so far with the Turkish Emperour, as to perswade him to hear some of our English Musick, from which (as from other Liberal Sciences) both he and his Nation were naturally averse. But it happened that the Musicians were so long in tuning their Instruments, that the great Turk distasting their Tediousness, went away in discontent, before their Musick began. I am affraid, that the differences, and dissentions betwixt Christian Churches, (being so long in reconciling their discords) will breed in Pagans, such a disrelish of our Reli-

gion, as they will not be invited to attend thereunto.

II.

A *Sibyl* came to *Tarquinius Superbus* King of *Rome*, and * offered to sell unto him three Tomes of her Oracles: But He, counting the price too high, refused to buy them: Away she went, and burnt one Tome of them. Returning, she asketh him, whether he would buy the two remaining at the same rate; he refused again, counting her little better than frantick. Thereupon she burns the Second Tome. And peremptorily asked him, whether he would give the Sum demanded for the all three, for the one Tome remaining; Otherwise she would burn that also, and he would dearly repent it. *Tarquin*, admiring at her constant Resolution, and conceiving some extraordinary worth contained therein, gave her her demand. There are three Volumes of Mans Time; Youth, Mans Estate, and Old Age; and Ministers advise them, * *to redeem this Time.* But men conceive the Rate they must give,

* *M. Varro Solinus, Plinius, Halicar. &c.*

* Ephes. 5. 16.

to

to be unreasonable, because it will cost them the Renouncing of their Carnal Delights. Hereupon one third part of their Life (Youth) is consumed in the fire of wantonness. Again Ministers counsel men to redeem the remaining Volumes of their life. They are but derided at for their pains. And mans Estate is also cast away in the smoak of Vanity. But Preachers ought to press peremptorily on Old people, to redeem, now or never, the last Volume of their life. Here is the difference: the *Sibyl* still demanded, but the same rate for the remaining Book; But aged Folk (because of their custom in sinning) will find it harder and dearer, to redeem this, the last Volume, than if they had been chapmen for all the three at the first.

III.

IN *Merioneth* Shire in * *Wales*, there be many Mountains, whose hanging Tops come so close together, that Shepherds, sitting on several Mountains, may audibly discourse one with another. And yet they must go many Miles, before

* *Giraldus Cambrensis, or Camden.* the description of that Shire.

their bodies can meet together, by the reason of the vast hollow Valleys which are betwixt them. Our Sovereign, and the Members of his Parliament at *London*, seem very near agreed, in their general and publick Professions; Both are for the *Protestant Religion*; Can they draw nearer? Both are for the *Priviledges of Parliament*; Can they come closer? Both are for the *Libertie of the Subject*; Can they meet evener? And yet, alas, there is a great Gulf, and vast distance betwixt them which our sins have made, and God grant that our Sorrow may seasonably make it up again.

IV.

WHen *John* King of *France*, had communicated the Order of the Knighthood *of the Star*, to some of his Guard, men of mean birth and extraction, the Nobilitie ever after disdained to be admitted into that degree, and so that Order in *France* was extinguished. Seeing that now adays, drinking, and swearing, and wantonness, are grown frequent, even with base beggerly people;

people; it is high time, for men of Honour, who consult with their credit, to desist from such sins. Not that I would have Noble men, invent new vices, to be in fashion with themselves alone: But forsake old sins, grown common with the meanest of people.

V.

LOng was this Land wasted with Civil War, betwixt the two Houses of *York* and *Lancaster*, till the *red Rose* became white with the Bloud it had lost, and the *white Rose Red*, with the Bloud it had shed. At last, They were united in a happie Marriage, and their joynt-Titles are twisted together in our Gratious Sovereign. Thus there hath been a great difference betwixt learned men, wherein *the Dominion over the creature is founded*. Some putting it in nature; others placing it in Grace. But the true Servants of God have an unquestioned right thereunto: Seeing both Nature and Grace, the first and second *Adam*, Creation and Regeneration are contained in them. Hence their claim

is so clear, their Title is so true, Ignorance cannot doubt it, Impudence dare not deny it.

VI.

THe Roman Senatours conspired against *Julius Cæsar* to kill him: That very next morning, *Artemidorus* * *Cæsars* friend, delivered him a Paper, (desiring him to peruse it,) wherein the whole Plot was discovered: But *Cæsar* complemented his life away, being so taken up, to return the salutations of such people as met him in the way, that he pocketted the paper, among other Petitions, as unconcerned therein, and so going to the Senate house, was slain. The World, Flesh, and Devil have a design for the destruction of men; we Ministers, bring our people a Letter, Gods Word, wherein all the conspiracy is revealed. *But who hath believed our report?* Most men are so busie about wordly delights, they are not at leisure to listen to us, or read the Letter, but thus, alas, run headlong to their own Ruin and Destruction.

* *Plutarch. in Julius Cæsar.*

VII.

VII.

IT is reported of *Philip* the second, King of *Spain*, That beſieging the Town of S^t. *Quintine*, and being to make a breach, he was forced with his Cannon to batter down a ſmall Chappel on the Wall, dedicated to S^t. *Laurence*. In Reparation to which Saint, he afterwards built and Conſecrated unto him, that famous Chappel in the *Eſcurial* in *Spain*, for workmanſhip, one of the wonders in the world. How many Churches and Chapples of the God of Saint *Laurence*, have been laid waſt in *England*, by this woful War? And which is more, (and more to be lamented) how many living Temples of the Holy Ghoſt, Chriſtian people, have therein been cauſleſly and cruelly deſtroyed? How ſhall our Nation be ever able to make Recompence for it? God of his goodneſs forgive us that Debt, which we of our ſelves are not able to ſatisfie.

VIII.

IN the daies of King * *Edward* the ſixth, the Lord Protectour

* Sir John Heywood in the life of Edward the 6.

march't with a powerfull Army into *Scotland*, to demand their young Queen *Mary* in Marriage to our King, according to their promiſes. The *Scotch* refuſing to do it, were beaten by the *Engliſh* in *Muſleborough* fight. One demanding of a *Scottiſh* Lord (taken priſoner in the Battle) Now Sir, how do you like our Kings Marriage with your Queen? *I always* (quoth he) *did like the marriage, but I do not like the wooing, that you ſhould fetch a Bride with Fire and Sword.* It is not enough for men to propound Pious Projects to themſelves, if they go about by indirect courſes to compaſs them. Gods own work muſt be done by Gods own waies. Otherwiſe we can take no comfort in obtaining the end, if we cannot juſtifie the means uſed thereunto.

IX.

A *Sagamore*, or pettie King in *Virginia*, gueſſing the greatneſs of other Kings by his own, ſent a Native hither, who underſtood *Engliſh*, commanding him to ſcore upon a long Cane (given him of purpoſe to

to be his Regiſter) the number of Engliſh men, that thereby his Maſter might know the ſtrength of this our Nation. Landing at *Plimouth*, a populous place, (and which he miſtook for all *England*) he had no leiſure to eat, for notching up the men he met. At *Exeter*, the difficultie of his Task was increaſed; coming at laſt to *London* (that forreſt of people) he brake his Cane in pieces, perceiving the impoſſibility of his imployment. Some may conceive that they can reckon up the Sins they commit in one day. Perchance they may make hard ſhifts to ſum up their notorious ill deeds. More difficulty it is, to ſcore up their wicked words. But O how infinite are their idle thoughts! High Time then, to leave off counting, and crie out with * David, *Who can tell how oft he offendeth? Lord cleanſe me from my ſecret ſins.*

* Pſal. 19.12.

X.

MArtin *de Golin*, Maſter of the Teutonick Order, was taken priſoner by the *Pruſſians*, and delivered bound, to be beheaded. But

* *Munſters Coſmog. Book 3. Pag. 878.*

he perſwaded his Executioner (who had him alone) firſt to take off his coſtly clothes, which otherwiſe would be ſpoiled with the ſprinkling of his bloud. Now the priſoner, being partly unbound to be uncloth'd, and finding his Arms ſomewhat looſened, ſtrake the Executioner to the ground, killed him afterwards with his own ſword, and ſo regained both his Life and Liberty. * *Chriſt hath overcome the World*, and delivered it to us, to deſtroy it. But we are all *Achans* by Nature, and the Babyloniſh garment is a bait for our Covetouſneſs: Whileſt therefore we ſeek to take Plunder of this Worlds wardrobe, we let go the Maſterie we had formerly of it. And too often, that which Chriſts Paſſion made our Captive, our Follie makes our Conquerour.

* John 16. 33.

XI.

I Read, how Pope *Pius the fourth, had a great Ship, richly loaden, landed at *Sandwich* in *Kent*, where it ſuddenly ſunk, and ſo, with the Sands, choaked up the Harbour, that ever ſince that place hath been deprived

*Camd. Brit. in Kent.

prived of the benefit thereof. I see that happiness doth not always attend the adventures of his Holiness. Would he had carried away his Ship, and left us our Harbour. May his Spiritual Merchandize never come more into this Island, but rather sink in *Tiber*, than sail thus far, bringing so small good, and so great Annoyance. Sure he is not so happie in opening the dores of heaven, as he is unhappie to obstruct Havens on Earth.

XII.

JEfferie Arch-Bishop of *York*, and base son to King *Henry* the second, used proudly to protest *by his faith, and the Royaltie of the King his Father.* To whom one said, *You may sometimes, Sir, as well remember what was the honesty of your mother.* Good men when puffed up with pride, for their heavenly extraction, and Paternal descent, how they are Gods Sons by Adoption, may seasonably call to mind, the Corruption which they carry about them. * *I have said to the worm, thou art my Mother.* And this consideration will temper their Souls with humility.

* *Gualterus Mappaus de nugis Curialium.*

* John 17.14.

XIII.

XIII.

I Could but ſigh, and ſmile at the ſimplicitie of a Native *American*, ſent by a Spaniard, his Maſter with a Basket of Figs, and a Letter (wherein the Figs were mentioned) to carry them both to one of his Maſters friends. By the way, this meſſenger eat up the Figs but delivered the Letter, whereby his deed was diſcovered, and he ſoundly puniſhed. Being ſent a ſecond time on the like meſſage, he firſt took the Letter (which he conceived had eyes as well as a tongue) and hid it in the ground, ſitting himſelf on the place where he put it; and then ſecurely fell to feed on his Figs, preſuming that that Paper which ſaw nothing, could tell nothing. Then taking it again out of the ground, he delivered it to his Maſters friend, whereby his fault was perceiv'd, and he worſe beaten than before. Men conceive they can mannage their ſins with ſecrecie; But they carrie about them a Letter, or Book rather, written by Gods Finger, their * *Conſcience* bearing witneſs to all their actions

*Rom. 2. 15.

actions. But sinners being often detected and accused, hereby grow wary at last, and to prevent this speaking-paper for telling any Tales, do Smother, Stifle, and Suppress it, when they go about the Committing of any Wickedness. Yet Conscience, (though buried for a time in Silence) hath afterwards a Resurrection, and discovers all to their greater shame, and heavier Punishment.

XIV.

IOhn Courcy, Earl of *Ulster* in *Ireland*, endeavoured fifteen several Times, to sail over thither, and so often was beaten back again, with bad weather, At last he expostulated his case with God in a * Vision, complaining of hard measure, That having built and repaired so many Monasteries to God and his Saints, he should have so bad success. It was answered him, That this was but his just punishment, because he had formerly put out the Image of the *Trinity, out of the Cathedral Church

a *Annal. Hybern. in Anno* 1204. & *Camdens Brit pag.* 797.

* Lawfully I presume to apply a Popish Vision, to confute a Popish practise.

Church of *Down*, and placed the picture of Saint *Patrick* in the room thereof. Surely, God will not hold them guiltless, who justle him out of his Temple, and give to Saints that Adoration, due alone to his divine Majesty.

XV.

THe *Lybians* kept all Women in common. But when a child was born, they used to send it to that man to maintain (as father thereof) whom the infant most resembled in his complexion Satan and my sinful nature enter-common in my Soul, in the causing of wicked thoughts. The Sons by their faces speak their Sires. proud, wanton, covetous, envious, idle thoughts, I must own to come from my self. God forgive me, it is vain to deny it, those children are so like to their Father. But as for some hideous horrible thoughts, such as I start at the motion of them, being out of the Road of my corruption, (and yet which way will not that wander?) so that they smell of Hels Brimstone about them: These fall to Satans Lot to father them. The swarthy blackness of their complexion

plexion plainly shews who begat them; not being of mine Extraction, but his Injection.

XVI.

Marcus Manlius deserved exceedingly well of the *Roman* State, having valiantly defended their Capitol. But afterward, falling into disfavour with the people, he was condemned to death. However the people would not be so unthankfull as to suffer him to be executed in any place, from whence the Capitol might be beheld. For the Prospect thereof prompted them with fresh Rememberance of his former merits. At last, they found a low place, in the Petiline-Grove, by the River-Gate, where no Pinacle of the Capitol could be perceived, and there he was put to Death. We may admire how men can find in their hearts to sin against God. For we can find no one place in the whole world, which is not markt with a Signal Character of his mercy unto us. It was said properly of the Jews, but it is not untrue of all Christians, that they are Gods Vine-yard. *And God fenced it, and Gathered out the Stones*

a *Livius l. 6. c. 20.*

Mat. 3. 2.

Stones thereof, and planted it with the choiseſt Vine, and built a Tower in the middeſt thereof, and alſo digged a Wine-preſs therein; which way can men look, and not have their eyes met with the Rememberance of Gods favours unto them? Look about the Vine-yard, *it is fenced*; look without it, *the ſtones are caſt out*; look within it, *it is planted with the choiſeſt Vine*; look above it, *A Tower is built in the middeſt thereof*; look beneath it, *a wine-preſs is digged*. It is impoſſible for one to look any way, and to avoid the beholding of Gods Bounty. Ungratefull man! And as there is no place, ſo there is no time for us to ſin, without being at that inſtant beholden to him; We ow to him that *we are*, even when we are Rebelljous againſt him.

XVII.

A Duel was to be fought, by conſent of both * Kings, betwixt an *Engliſh*, and a *French* Lord. The aforeſaid *John Curcy* Earl of *Ulſter*, was choſen Champion for the *Engliſh*: A man of great ſtomach and ſtrength, but lately much weakned by

* Annal. Hibern. in Anno 1204. & Camdens Brit. pag. 777.

by long impriſonment. Wherefore to prepare himſelf before-hand, the King allowed him what plenty and variety of meat he was pleaſed to eat. But the Mounſieur (who was to encounter him) hearing what great quantity of Victuals *Courcy* did daily devour, and thence collecting his unuſual ſtrength, out of fear, refuſed to fight with him. If by the Standard of their Cups, and meaſure of their drinking, one might truly infer Souldiers ſtrength by rules of proportion, moſt vaſt, and valiant Atchievements may juſtly be expected from ſome Gallants of theſe times.

XVIII.

I Have heard that the Brook near *Lutterworth* in *Leſterſhire*, into which the Aſhes of the burnt Bones of *Wickliffe* were caſt, never ſince doth drown the medow about it. Papiſts expound this to be, becauſe God was well pleaſed with the Sacrifice of the Aſhes of ſuch a Heretick. Proteſtants aſcribe it rather to proceed from the virtue of the duſt of ſuch a Reverent Martyr. I ſee 'tis *a caſe for Friend*. Such accidents ſignifie

signifie nothing in themselevs but according to the pleasure of Interpreters. Give me such Solid reasons, whereon I may rest and relie. * *Solomon* saith, *The words of the wise are like nails, fastened by the Masters of the Assembly.* A nail is firm, and will hold driving in, and will hold driven in. Send me such Arguments. As for these WaxenTopical devises, I shall never think worse or better of any Religion for their sake.

*Eccle. 12.11.

XIX.

*Plutarch In the life of Alexander the Great.

Alexander the * Great, when a Child, was checked by his Governour *Leonidas*, for being over-profuse in spending Perfumes; because on a day, being to sacrifice to the Gods, he took both his hands full of *Frank-incense*, and cast it into the fire: But afterwards, being a man, he conquered theCountrey of *Judea*, (the fountain, whence such Spices did flow) he sent *Leonidas* a Present of five hundred Talents weight of *Frank-incense*, to shew him how his former prodigality, made him thrive the better in success, and to advise him to be no more niggardly in Divine

vine Service. Thus they *that sow plentifully shall reap plentifully*, I see there is no such way to have a large heart, as to have a large heart. The free giving of the branches of our present estate to God, is the readiest means to have the Root increased for the future.

XX.

THe Poets fable, that this was one of the Labours imposed on *Hercules*, to make clean the *Augean* Stable, or stall rather. For therein (they said) were kept three thousand Kine, and it had not been cleansed for thirty years together. But *Hercules*, by letting the River *Alpheus* into it, did that with ease, which before was conceived impossible. This Stall, is the pure Emblem of my impure Soul, which hath been defiled with millions of sins, for more than thirty years together. Oh that I might by a lively faith, & unfeigned Repentance, let the stream of that fountain into my soul, *which is opened for Judah and Jerusalem*. It is impossible by all my pains to purge out my uncleanness; which

is

is quickly done by the rivulet of the bloud of my Saviour.

XXI.

THe *Venetians* ſhewed the Treaſure of their State, being in many great Coffers, full of gold and ſilver, to the Spaniſh Ambaſſadour. But the Ambaſſadour peeping under the bottom of thoſe Coffers, demanded, whether that their Treaſure did dayly grow, and had a root, *for ſuch* (ſaith he) *my Maſters Treaſure hath*, meaning both the *Indies*. Many men have attained to a great height of piety, to be very abundant and rich therein. But all their's is but a Ciſtern, not Fountain-Grace, onely Gods goodneſs hath a ſpring of it ſelf, in it ſelf.

XXII.

THe * Sidonian Servants agreed amongſt themſelves, to chuſe him to be their King, who that morning ſhould firſt ſee the Sun. Whileſt all others were gazing on the Eaſt, one alone lookt on the Weſt; Some admired, more mock't him, as if he look't

* *Juſtin. lib. 18. pag. 166.*

look't on the Feet, there to find the eye of the Face. But he first of all discovered the light of the Sun shining on the tops of houses: God is seen sooner, easier, clearer in his operations, than in his Essence. Best beheld by Reflection in his Creatures. *For the invisible things of him, from the Creation of the* * *world, are clearly seen being understood by the things that are made* *Rom. 1. 20.

XXII.

AN *Italian* Prince, as much delighted with the person, as grieved with the prodigality of his eldest Son, commanded his Steward to deliver him no more money, but what the young Prince, should tell his own self. The young Gallant fretted at his heart, that he must buy money at so dear a rate, as to have it for telling it, but, (because there was no remedy) he set himself to task, and being greatly tyred with telling a small sum, he brake off in this consideration. *Money may speedily be spent, but how tedious and troublesome is it to tell it? And by consequence, how much more difficult*

to

to get it? Men may commit sin Presently, pleasantly, with much mirth, in a moment. But O that they would but seriously consider with themselves how many their offences are, and sadly fall accounting them? And if so hard truly to sum their sins, sure harder sincerely to sorrow for them. If to get their number be so difficult, what is it to get their pardon?

XXIV.

I Know the Village in *Cambridgeshire*, * where there was a Cross, full of Imagery; Some of the Images were such, as that people, not foolishly factious, but judiciously conscientious, took just acception at them: hard by the youths of the town erected a May-pole, and to make it of Proof against any that should endeavour to cut it down, they armed it with Iron, as high as any could reach. A violent wind happened to blow it down, which falling on the Cross, dashed it to pieces. It is possible, what is counted profaneness, may accidentally correct Superstition. But I could heartily wish that all pretenders

* Cotsenham.

to

to Reformation, would first labour to be good themselves, before they go about the mending of others.

XXV.

I Read that *Ægeus* the Father of *Theſus*, hid a ſword and a pair of ſhoes under a great ſtone, And left word with his wife, (whom he left with child) that when the Son ſhe ſhould bear, was able to take up that ſtone, weild that ſword, and wear thoſe ſhoes, then ſhe ſhould ſend him to him: For by theſe ſigns, he would own him for his own Son. Chriſt hath left in the cuſtodie of the Church our Mother, the Sword of the Spirit, and the Shoes of a Chriſtian Converſation, the ſame which he once wore himſelf, and they muſt fit out feet, yea, and we muſt take up the weight of many heavy Croſſes, before we can come at them; but when we ſhall appear before our heavenly Father, bringing theſe Tokens with us, then, and not before, he will acknowledge us to be no Baſtards, but his True-born Children. *Plutar. in Theſeo.

Mixt

Mixt CONTEMPLATIONS.

I.

WHen I look on a Leaden Bullet, therein I can read both Gods Mercy, and Mans Malice. Gods Mercy, whose Providence foreseeing that men of Lead, would *make instruments of cruelty*, did give that meral a Medicinal Virtue; As it hurts, so it also heals; and a Bullet sent in by mans hatred into a fleshly, and no vital part, will (with ordinary Care and Curing) out of a natural Charitie, work its own way out. But Oh! how devilish were those men, who, to frustrate and defeat his Goodness, and to countermand the healing power of Lead, first found the Charming and Impoysoning of Bullets! Fools, who accompt themselves honoured with the shamefull Title of being the *inventours of evil*

* Rom. 1. 30. *Things*, indeavouring to out-do infinit Gods kindneſs, with their cruelty.

II

I Have heard ſome men (rather cauſeleſly captious, than judiciously Criticall) cavil at Gramarians, for calling ſome Conjunctions, *Disjunctive*, as if this were a flat Contradiction. Whereas indeed, the ſame particle may conjoyn words, and yet disjoyn the ſenſe. But alas, how true is the preſent condition of Chriſtians, who have a *Communion*, *dis-united* The Lords Supper! ordained by our Saviour to conjoyn our Affections, hath diſ-joyned our Judgement. Yea it is to be feared, leſt our long quarrels about the *manner of his preſence* cauſe the matter of his Abſence, for our want of Charity to receive him.

III.

I Have obſerved, that Children, when they firſt put on new ſhoes, are very curious to keep them clean. Scarce will they ſet their foot on the ground, for fear to dirty the ſoles of their

their shoes. Yea, rather they will wipe the Leather clean with their Coats; and yet perchance the next day, they will trample with the same shoes in the mire up to the Ancles. Alas, Childrens play is our ernest. On that day wherein we receive the *Sacrament*, we are often over precise, scrupling to say, or do, those things which lawfully we may. But we, who are more than curious that day, are not so much as carefull the next. And too often, (what shall I say) go on in sin, up to the Ancles, yea, our sins * *go over our heads.*

*Psalm. 38.4.

IV.

I Know some men very desirous to see the Devil, because they conceive such an Apparition would be a Confirmation of their Faith. For then, by the Logick of opposites, they would conclude, there is a God, because there is a Devil. Thus they will not believe there is Heaven, except Hell it self will be deposed for a Witness thereof. Surely such mens wishes are vain, and hearts are wicked: for if they will not believe, having *Moses* and the Prophets, and

the Apostles, they will not believe, no, if the Devil from Hell appear unto them, such Apparitions were never ordained by God, as the means of faith. Besides, Satan will never shew himself, but to his own advantage. If as a Devil, to fright them, if as an Angel of light, to flatter them, however, to hurt them. For my part, I never desire to see him. And O! (if it were possible) that I might never feel him in his Motions, and Temptations! I say, let me never see him, till the day of Judgement, where he shall stand arraigned at the Bar, and Gods Majesty sit judge at the Bench, ready to condemn him.

V.

I Observe, that Antiquaries, such as prize skill above profit, (as being rather curious, than covetous) do prefer the brass Coyns of the Roman Emperours, before those in Gold and Silver. Because there is much falsness and forgerie daily detected, (and more suspected) in Gold and Silver Meddals, as being commonly cast and counterfeited; whereas brass coyns,

coyns, are presumed upon, as true and ancient; because it will not quit cost for any to counterfeit them. Plain dealing Lord, what I want in wealth, may I have in sincerity. I care not how mean meral my Estate be of, if my Soul have the true stamp, really impressed with the unfeigned Image of the King of heaven.

VI.

LOoking on the Chappel of King *Henry* the seventh, in *Westminster*, (God grant I may once again see it, with the Saint, who belongs to it, our Sovereign, there in a well-conditioned Peace) I say looking on the out-side of the Chapple, I have much admired the curious work-manship thereof. It added to the wonder, that it is so shadowed with mean Houses, well nigh on all sides, that one may almost touch it, as soon as see it. Such a Structure needed no base buildings about it, as foils to set it off. Rather this Chappel may pass for the Emblem of a great worth, living in a private way. How is he pleased with his own Obscurity, whilest others of less desert make

greater ſhew? And whileſt proud people ſtretch out their plumes in Oſtentation, he uſeth their vanity for his ſhelter; more pleaſed to have worth, than to have others take notice of it.

VII.

THe Marriners at ſea count it the ſweeteſt perfume, when the water in the Keel of their Ship doth ſtinck. For hence they conclude, that it is but little, and long ſince leakt in; but it is wofull with them, when the water is felt, before it is ſmelt, as freſh flowing in upon them in abundance. It is the beſt ſavour in a Chriſtian Soul, when his ſins are loathſom and offenſive unto him. An happy token, that there hath not been of late in him any inſenſible ſupply of hainous offences, becauſe his ſtale ſins, are ſtill his new and daily ſorrow.

VIII.

IHave ſomtimes conſidered, in what troubleſom caſe is that Chamberlain in an Inne, who being but

but one, is to give attendance to many Guests. For suppose them all in one chamber, yet if one shall command him to come to the Window, and the other to the Table, and another to the Bed, and another to the Chimney, and another to come up stairs, and another to go down stairs, and all in the same instant, how would he be distracted to please them all. And yet such is the sad condition of my soul, by Nature; Not onely a servant, but a slave to sin. Pride calls me to the window, gluttony to the Table, wantonness to the bed, lazines to the chimney, ambition commands me to go up stairs, and covetousnes to come down, Vices I see are as well contrary to themselves as to Virtue. Free me, Lord, from this distracted case, fetch me from being sins servant, to be thine, whose *Service is perfect freedom*, for thou art but one, & ever the same, and always enjoyns commands agreeable to themselves, thy glory, and my good.

IX.

I Have observed, that Towns, which have been casually burnt, have been built again more beautiful than before: Mud wals, afterwards made of Stone; and roofs, formerly but thatch't, after advanced to be tiled. The * Apostles tels me, *That I must not think strange concerning the fiery tryal which is to happen unto me.* May I likewise prove improved by it. Let my renewed Soul which grows out of the Ashes of the *old man*, be a more firm fabrick, and strong structure; So shall affliction be my advantage.

*1 Pet. 4. 12.

X.

OUr Saviour saith, *When thou doest Alms, let not thy left hand know, what thy right hand doth.* Yet one may generally observe, that Almshouses are commonly built by *High-way-sides*, the ready Road to ostentation. However, far be it from me, to make bad Comments on their Bounty: I rather interpret it, that they place those houses so publickly, there-

*Mat. 6. 3.

thereby, not to gain applauſe, but imitation. Yea, let thoſe, who will plant pious works, have the libertie to chooſe their own ground. Eſpecially in this Age, wherein we are likely, neither in By-ways or *Highwaies* to have any works of mercie, till the whole Kingdom be ſpeedily turned into one great Hoſpital, and Gods Charity onely able to relieve us.

XI.

HOw wrangling & litigious were we in the time of peace? how many Actions were created of nothing? ſuits we had commenced about a mouthfull of Graſs, or a handfull of Hey. Now he, who formerly would ſue his Neighbour for *Pedibus ambulando*, can behold his whole field lying waſt, and muſt be content. We ſee our goods taken from us, and dare ſay nothing, not ſo much as ſeeking any legal redreſs, becauſe certain not to find it: May we be reſtored in due time to our former Properties, but not to our former Pieviſhneſs. And when Law ſhall be again awaked (or rather revived) let

us expreſs our thanks to God for ſo great a Gift, by uſing it not wantonely, (as formerly in vexing our Neighbours about trifles) but ſoberly, to right our ſelves in matters of moment.

XII.

ALmoſt twenty years ſince I heard a profane Jeſt, and ſtill remember it. How many pious paſſages of far later date, have I forgotten? It ſeems my Soul is like a filthy Pond, wherein Fiſh dye ſoon, and Frogs live long. Lord, raze this profane Jeſt out of my memorie. Leave not a Letter thereof behind, leſt my Corruption (an apt Scholar) gueſs it out again; and be pleaſed to write ſome pious Meditation in the place thereof. And grant, Lord, that for the time to come (becauſe ſuch bad Gueſts are eaſier kept out) that I may be carefull, not to admit what I find ſo difficult to expel.

XIII.

IPerceive there is in the world a good Nature, falſly ſo called, as being

being nothing else but a facile and flexible *Disposition*, wax for every impression. What others are so bold to beg, they are so bashfull as not to deny. Such *Osiers* can never make Beams to bear Stress in Church and State. If this be *Good Nature*, let me alwaies be a Clown: If this be *good fellowship*, let me alwaies be a Churl. Give me to set a sturdy *Porter* before my Soul, who may not equally open to every Comer. I cannot conceive how he can be a *Friend to any*, who is a friend to all, and the worst *Foe to himself*.

XIV.

HA, is the Interjection of Laughter. *Ah*, is an interjection of Sorrow. The difference betwixt them very small, as consisting onely in the Transposition of what is no substantial Letter, but a bare Aspiration. How quickly in the Age of a minute, in the very turning of a breath, is our Mirth changed into Mourning.

XV.

XV.

I Have a great Friend, whom I endeavour and desire to please, but hitherto all in vain: The more I seek, the further off I am from finding his favour. Whence comes this miscarriage? Are not my applications to man, more frequent than my addresses to my Maker? Do I not love his smiles, more than I fear Heavens frowns? I confess to my shame, that sometimes his anger hath grieved me more than my sins. Hereafter, by thy assistance, I will labour to approve my ways in Gods presence; So shall I ever have, or not need his friendship, and either please him with more ease, or displease him with less danger.

XVI.

THis Nation is scourged with a wasting War. Our sins were ripe; God could no longer be just, if we were prosperous. Blessed be his Name, that I have suffered my share in the calamities of my Countrey. Had I poised my self so politickly betwixt

twixt both parties, that I had suffered from neither, yet could I have took no contentment in my safe escaping. For why should I, equally engaged with others in sinning, be exempted above them from the punishment? And seeing the bitter cup, which my brethren have pledg'd to pass by me, I should fear it would be filled again, and returned double, for me to drink it. Yea, I should suspect, that I were reserved alone, for a greater shame and sorrow. It is therefore some comfort that I draw in the same Yoak with my neighbours, and with them jointly bear the burthen, which our sins jointly brought upon us.

XVII.

WHen, in my private Prayers, I have been to confess my bosom-sins unto God, I have been loath to speak them aloud: fearing (though no man could, yet) that the devil would over-hear me, and make use of my words against me. It being probable, that when I have discovered the weakest part of my Soul, he would assault me there. Yet, since

since I have considered, that therein I shall tell Satan no News, which he knew not before. Surely I have not managed my *secret sins* with such privacie, but that he, from some circumstances, collected what they were. Though the fire was within, he saw some smoak without. Wherefore for the future, I am resolved, to acknowledge my dearling faults, though alone, yet aloud; That the Devil who rejoyced in partly knowing of my sins, may be grieved more by hearing the expression of my sorrow. As for any advantage he may make from my confession, this comforts me. Gods goodness in assisting me, will be above Satans malice in assaulting me.

XVIII.

IN the midst of my Morning-Prayers, I had a good meditation, which since I have forgotten. Thus much I remember of it, that it was pious in it self, but not proper for that time. For it took much from my devotion, and added nothing to my Instruction, and my soul, not able to intend two things at once, abated of

of its fervency in praying. Thus snatching at two imployments, I held neither well. Sure this Meditation came not from him, who is the God of Order, He useth to fasten all his Nails, and not to drive out one with another. If the same meditation return again, when I have leisure, and room to receive it, I will say it is of his sending, who so mustereth, and marshalleth all good actions, that like the Souldiers in his Armie, mentioned in the * Prophet, *They shall not thrust one another, they shall walk every one in his own path.*

* Joel. 2. 8.

XIX.

WHen I go speedily in any action, Lord give me to call my soul to an account. It is a shrewd suspition that my *Bowl* runs downhill, because it runs so fast. And Lord, when I go in an unlawfull way, start some Rubs to stop me, let my Foot slip or stumble. And give me the grace to understand the Language of the lets thou throwest in my way. Thou hast promised, * *I will hedge up thy way*: Lord be pleased to make the Hedge high enough

* Hosea 2. 6.

nough, and thick enough, that if I be so mad as to adventure to climb over it, I may not onely soundly rake my cloths, but rend my flesh; yea, let me rather be caught, and stick in the Hedge, than breaking in through it, fall on the other side into the deep ditch of eternal damnation.

XX.

COming hastily into a Chamber, I had almost thrown down a Crystal Hour-Glass: Fear, lest I had, made me grieve, as if I had broken it: But alas, how much precious time have I cast away, without any Regret! The Hour-Glass was but Crystal, each hour a Pearl; that but like to be broken, this lost out-right; that but casually, this done wilfully. A better Hour-Glass might be bought: but time lost once, lost ever. Thus we grieve more for toys than for treasure. Lord, give me an *Hour-Glass*, not to be by me, but to be in me. *Teach me to number my* * *daies.* An Hour-Glass, to turn me, *That I may apply my heart to wisdom.*

* Psal. 90. 12.

XXI.

XXI.

WHen a child, I loved to look on the pictures in the *Book of Martyrs*. I thought that there the Martyrs at the Stake, seemed like the three children in the fiery * Fornace, ever since I had known them there, *not one hair more of their Head was burnt, nor any smell of the fire singeing of their Clothes*. This made me think Martyrdom was nothing. But Oh, though *the Lion be painted fiercer than he is*, the fire is far fiercer than it is painted. Thus it is easie for on to endure an affliction, as he limms it out in his own fancie, and represents it to himself but in a bare Speculation. But when it is brought indeed, and laid home to us, there must be the Man, yea, there must be God to assist the Man to undergo it.

* Dan. 3. 27.

XXII.

TRavelling on the *Plain*, (which notwithstanding hath its *Risings* and *Fallings*) I discovered *Salisbury* Steeple many miles off: Coming

to

to a declivity, I loſt the ſight thereof. But climbing up the next hill, the Steeple grew out of the Ground again. Yea, I often found it, and loſt it, till at laſt, I came ſafely to it, and took my lodging near it. It fareth thus with us whileſt we are way-faring to heaven, mounted on the * Piſgat Top of ſome good Meditation, we get a glimps of our Celeſtial *Canaan*. But when, either on the Flat of an ordinary Temper, or in the fall of ſome extraordinary Temptation, we loſe the view thereof. Thus in the ſight of our Soul, Heaven is diſcovered, covered and recovered, till, though late, at laſt, though ſlowly, ſurely we arrive at the Haven of our happineſs.

*Deut. 34. 1.

XXIII.

Lord,

I Find my ſelf in the *Latitude* of a *Feaver*. I am neither well, nor ill. Not ſo well, that I have any mind to be merry with my friends, nor ſo ill, that my friends have any cauſe to condole with me. I am a *Probationer* in point of my health. As I ſhall behave my ſelf, ſo I may be either expelled out of it, or admitted

mitted into it. Lord, let my distemper stop here, and go no further. Shoot not thy *Murthering Pieces* against that Clay-Castle, which surrendereth it self at thy first Summons. O *Spare me a little, that I may recover my strength.* I beg not to be forgiven, but to be forborn my *Debt to Nature.* And I onely do *crave time*, for a while, till I be better fitted, and furnished to pay it.

XXIV.

IT seemed strange to me when I was told, That *Aqua-vitæ* (which restores life to others) should it self be made of the droppings of dead Beer. And that *strong-waters* should be extracted out of the Dregs (almost) of small Beer. Surely many other excellent Ingredients, must concur, and much Art must be used in the Distillation. Dispair not then, O my soul! No Extraction is Impossible, where the Chymist is infinite. He that is *All in All*, can produce any thing, out of any thing. And he can make my soul, which by Nature is *settled on her* * *Lees*; and *Dead in sin*, to be quickened by the

* Zeph. 1. 12.

In-

Infusion of his Grace, and purified into a pious disposition.

XXV.

HOw easie is pen and paper-pietie, for one to write Religiously! I will not say it costeth nothing; but it is far cheaper to work one's Head, than one's Heart to goodness. Some, perchance, may guess me to be good by my writings, and so I shall deceive my Reader. But if I do not desire to be good, I most of all deceive my self. I can make an hundred Meditations, sooner than subdue the least sin in my soul. Yea, I was once in the mind, never to write more; for fear least my writings at the last day prove Records against me. And yet why should I not write? that by Reading my own Book, the Disproportion betwixt my lines and my life, may make me blush my self (if not into goodness) into less badness than I would do otherwise. That so my writings may condemn me, and make me to condemn my selfe, that so God may be moved to acquit me.

FINIS.

A

A

GOOD THOUGHTS IN WORSE TIMES.

Consisting of

- *Personall Meditations.*
- *Scripture Observations.*
- *Meditations on the Times.*
- *Meditations on all kind of Prayers.*
- *Occasionall Meditations.*

By Thomas Fuller. *B. D.*

LONDON,
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TO THE CHRISTIAN READER.

WHen I read the *Deſcription of the Tumults in* Epheſus, Acts 9. 32. (*wherein they would have their* Diana *to be* Jure Divino, *that it fell down from Jupiter*) *it appears to me the too Methodical Character of our preſent confuſions.* Some therefore cryed one thing, and ſome another, for the Aſſembly was confuſed, and the more part knew not wherefore they were come together. *O the diſtractions of our age? And how many thouſands know as little why the ſword was drawn, as when it will be ſheathed. Indeed,* (*thanks be to God*) *we have no*

more house burnings but many heart burnings, and though outward bleeding be stanched, it is to be feared, that the broken vein *bleeds inwards, which is more dangerous.*

This being our sad condition, I perceive controversal writings (sounding somewhat of Drums *and* Trumpets,*) do but make the wound the wider. Meditations are like the* Minstrel * *the Prophet called for, to pacifie his mind discomposed with passion, which moved me to adventure on this Treatise, as the most innocent, and inoffensive manner of writing.*

I confess a Volume of another Subject, and a larger Size, is expected from me. But in London *I have learnt the difference, betwixt down-right* breaking, *and* craving time *of their Creditors. Many sufficient Merchants though not Solvable fro the present, make use of the latter, whose example I follow. And though I cannot pay the Principal, yet I desire such small*

*Trea-

* 2. Kings 3. 15.

Treatises may be accepted, from me as Interest, *or* Consideration-Money, *until I shall, God willing, be enabled to discharge the whole* Debt.

If any wonder that this Treatise comes Patron-less into the World, let such know, that Dedications *begin now adaies to grow out of fashion. His policie was commended by many, (and proved profitable unto himself) who instead of Select God-fathers, made all the Congregation* Witnesses *to his Child, as I invite the* World *to this my Book, requesting each one would patronize therein such parts and passages thereof, as please them, so hoping that by several persons the whole will be perfected.*

I have Christian Reader, (so far I dare go, not enquiring into Sir-name *of thy* Side *or* Sect) *nothing more to burthen thy Patience with. Onely I will add, that I find our Saviour in* Tertullian *and ancient Latine* Fathers, *constantly stiled a * Sequestrator in the*

* Sister.

the proper notion *of the Word. For God and man being at ods, the difference was* Sequestred *or referred into Christ his hand to end and umpier it. How it fareth with thine estate on earth I know not, but I earnestly desire, that in heaven both thou and I may ever be under* Sequestration, *in that Mediator for Gods glory and our good, to whose protection thou art committed by*

Thy Brother in all
Christian Offices,

THO. FULLER.

Personal MEDITATIONS.

I.

Curiositie Curbed.

OFten have I thought with my self, what disease I would be best contented to die of. None please me. The Stone, the Cholick terrible, as expected, intolerable, when felt. The Palsie is death before death. The Consumption a flattering disease, cozening men into Hope of long life at the last gasp. Some sickness besot, others enrage men; some are too swift, and others too slow.

If I could as easily decline diseases, as I could dislike them, I should be immortal. But away with these thoughts. The *Mark* must not

chuſe what *Arrow ſhall* be ſhot againſt it. What God ſends I muſt receive. May I not be ſo curious to know what weapon ſhall wound me, as carefull to provide the Plaiſter of Patience againſt it. Onely thus much in general: commonly that ſickneſs ſeizeth on men, which they leaſt ſuſpect. He that expects to be drown'd with a *Dropſie*, may be burnt with a *Feavour*, and ſhee that fears to be ſwoln with a *Tympanie*, may be ſhriveled with a *Conſumption*.

II.

Deceiv'd, not hurt.

HEaring a *Paſſing-Bell*, I prayed, that the ſick man might have, through *Chriſt*, a ſafe *Voyage* to his *long home*. Afterwards I underſtood that the partie was dead ſome hours before; and it ſeems in ſome places of *London*, the Tolling of the Bell, is but a *Preface of courſe* to the ringing it out.

Bels better ſilent, than thus telling lyes. What is this but giving a falſe alarum to mens Devotions, to make them to be readie armed with their Prayers

Prayers for the assistance of such, who have already fought the good fight, *yea, and gotten the* Conquest? *Not to say, that mens Charity herein may be suspected of Superstition, in praying for the Dead.*

However my heart thus poured out, *was not spilt on the ground. My Prayers too late to do him good, came soon enough to speak my good will. What I freely tendered, God fairly took, according to the integritie of my Intention. The partie (I hope) is in* Abraham's, *& my Prayers, I am sure, are returned int my own bosom.*

III.

Nor full, nor fasting.

LIving in a Country Village where a Burial was a rarity, I never thought of Death, it was so seldom presented unto me. Coming to *London* where there is plenty of Funerals, (so that Coffins crowd one another, and corps in the grave justle for Elbow-room) I slight and neglect death, because grown an object so constant and common.

How foul is my stomach to turn all

all food into bad humours? Funerals neither few nor frequent, work effectually upon me. *London* is a *Library of Mortalitie*. Volumes of all sorts and sizes, rich, poor, infants, children, youth, men, old men daily die; I see there is more required to make a good Scholar, than onely the having of many books: *Lord* be thou my *School-master*, and *teach me to number my daies, that I may apply my heart unto wisdom.*

IV.

Strange and True.

* Rev. 13.7. I Read in the * *Revelation* of a Beast, one of whose *Heads was as it were wounded to death.* I expected in the next verse, that the Beast should die, as the most probable consequence, considering.

1. It was not a scratch, but a wound.

2. Not a wound in a fleshly part, or out-limbs of the body, but in the very head, the Throne of Reason.

3. No light wound, but in outward Apparition, (having no other *Probe* but S^t. *Johns* Eyes to search it) it seemed *deadly.*

But

But mark what immediately follows, *and his deadly wound was healed.* Who would have suspected this inference from these premises. But is not this the lively Emblem of my natural corruption? Sometimes, I conceive that by Gods Grace I have conquered and killed, subdued and slain, maim'd and mortified the *deeds of the flesh*: never more shall I be molested or buffeted, with such a bosom-sin: when, alas! by the next return, the news is, it is *revived*, and *recovered.* Thus *Tenches* (though grievously gashed) presently plaister themselves whole by that slimie and unctious humour they have in them; and thus the inherent Balsam of Badness, quickly cures my corruption, not a scar to be seen. I perceive I shall never finally kill it, till first I be dead my self.

V.

Blushing to be blushed for.

A Person of great *Qualitie* was pleased to lodge a night in my *House.* I durst not invite him to my *Familie-Prayer*, and therefore for that

that time omitted it: thereby making a breach in a good custom, and giving Satan advantage to assault it. Yea, the loosening of such a Link, might have endangered the scattering of the Chain.

Bold Bashfulness, which durst offend God, whilest it did fear man. Especially considering, that though my Guest was never so high, yet by the Laws of Hospitality, I was above him, whilest he was under my roof. Hereafter who oever cometh within the doors, shall be requested to come within the discipline of my House; If accepting my homely dyet, he will not refuse my home-devotion; and sitting at my Table, will be intreated to kneel down by it.

IV.

A Lash for lazineſs.

SHamefull my sloath, that have deferred my Night prayer, till I am in bed, This lying along is an improper posture for Pietie. Indeed there is no contrivance of our Body, but some good man in Scripture hath hanselled it with prayer. The *Publican*,

blican, standing, *Job*, * sitting, *Hezekiah*, lying on his bed, * *Eliah* with his *face between his legs*. But of all gestures give me St *Pauls*, * *For this cause I bow my knees to the Father of my Lord Jesus Christ.* Knees when they may, then they must be bended.

* Job. 28.
* 1 Kings 18.42.
* Eph. 3. 14.

I have read a Copy of a *grant of libertie*, from Queen *Mary* to *Henry Ratcliff* Earl of *Sussex*, giving him * *leave to wear a Night-cap, or Coif in her Majesties presence*, counted a great favour because of his infirmity. I know in case of necessity, God would graciously accept my devotion, *bownd down in a sick dressing*; but now whilest I am in perfect health, it is inexcusable. Christ commanded some to *take up their bed*, in token of their full recovery; My lazines may suspect, lest thus my *bed taking me up*, prove a presage of my ensuing sickness. But my God, Pardon my Idleness this once, I will not again offend in the same kind, by his grace hereafter.

* VVesvers fun. Mon. p. 635.

VII.

VII.

Root, Branch, and Fruit.

A *Poor man of* Sevil *in* Spain, *having a fair and fruitfull Pear-tree, one of the* Fathers *of the* Inquisition *desired* (*such Tyrants requests are commands*) *some of the* fruit *thereof. The poor man, not out of gladness to gratifie, but fear to offend, as if it were a sin for him to have better fruit, than his betters, (suspecting on his* denial *the* Tree *might be made his own* Rod, *if not his* Gallows) *plucked up tree, roots and all, and gave it unto him.*

Allured with Love to God, and advised by my own advantage, what he was frighted to do, I will freely perform. God calleth on me to present him with * Fruits, meet for repentance. *Yea,* let him take all, *Soul and Body, powers, and parts, faculties, and members, of both I offer a sacrifice unto himself. Good reason, for indeed the* Tree *was his, before it was mine,* and I give him of his own.

Besides it was doubtfull, whether the poor mans material Tree, being removed

*Math. 3. 8.

moved, would grow again. Some plants, ſtranſplanted (eſpecially when old) become ſullen, and do not enjoy themſelves, in a ſoil wherewith they were unacquainted. But ſure I am, when I have given my ſelf to God, the moving of my ſaul, ſhall be the mending of it, he will dreſs, ſo αἴρει *and* καθαίρει, *ſo prune and purge me, that I ſhall bring forth moſt fruit in my age.* Joh. 15. 2

VIII.

God ſpeed the Plow.

I Saw in *ſeed-time* an *Husband-man* at *Plow*, in a very raining day, aſking him the reaſon, why he would not rather leave off, than labour in ſuch *foul weather*, his anſwer was returned me in their countrey Rythm

Sow Beans in the mud,
And they'l come up like a wood.

This could not but mind me of *Davids* Expreſſion, *They that ſow in tears, ſhall reap in joy. He that goeth forth and weepeth, bearing precious ſeed, ſhall doubtleſs come again with rejoycing, bringing his* ſheaves with him. Pſa. 126. 5, 6.

Theſe

These last five years, have been a *wet* and woefull *Seeds-time* to me, and many of my afflicted *Brethren*. Little hope have we, as yet to come again to our own *homes*; and in a literal sense, now to *bring our sheaves*, which we see others dayly to carry away on their shoulders. But if we shall not share in the *former*, or *latter Harvest* here on earth, the third and last in *Heaven*, we hope undoubtedly to receive.

IX.

Cras, Cras.

GReat was the abundance and boldness of the *Frogs* in *Egypt*, *which went up, and came into their Bed-chambers, and beds, and kneading-troughs, and very ovens.* Strange, that those *Fen-dwellers* should approach the fiery Region; But stranger, that *Pharaoh* should be so backward to have them removed, and being demanded of *Moses*, *when he would have them sent away*, answered, *to* * *Morrow*. He could be content with their companie one night, *at bed and at board*, loth belike,

*Exod. 8. 3.

*Exod. 8. 10.

like, to acknowledge either Gods Justice in sending, or power in remanding them, but still hoping that they casually came, and might casually depart.

Leave I any longer to wonder at *Pharaoh*, and even admire at my self. What are my sins but so many *Toads*, spitting of venome, and spawning of Poyson; croaking in my judgement, creeping into my will, and crawling into my affections. This I see, and suffer, and say with *Pharaoh*, to *Morrow*, to morrow I will amend. Thus as the *Hebrew tongue*, hath no proper *Present-tense*, but two *Future-tenses*, so all the performances of my reformation, are onely in promises for the time to come. Grant, *Lord*, I may seasonably drown this *Pharaoh-like* procrastination in the Sea of repentance, least it drown me in the Pit of Perdition.

X.

X.

Green when Gray

IN *September* I ſaw a tree bearing *Roſes*, whileſt others of the ſame kind round about it, were barren: demanding the cauſe of the *Gardiner*, why that tree was an exception from the rule of the reſt, this reaſon was rendered, *becauſe that alone being clipt cloſe in* May, *was then hindered to ſpring and ſprout, and therefore took this advantage by it ſelf, to bud in* Autumn.

Lord, If I were curb'd and Snip't in my *younger years* by fear of my parents, from thoſe vicious excreſciencies, to which that age was ſubject, give me to have a *godly jealouſie* over my heart, ſuſpecting an *Autumn-Spring*, leaſt corrupt nature, (which without thy *reſtraining grace* will have a *Vent*) break forth in my reduced years, into youthfull vanities.

XI.

XI.

Miserere.

THere goes a *Tradition* of *Ovid*, that famous *Poet* (receiving some countenance from his own confession) that * when his father was about to beat him, for following the pleasant, but profitless study of *Poetrie*, he under correction promised his *Father*, never to make a *Verse*, and made a *Verse* in his very promise. Probably the same in sense, but certainly more Elegant for composure, than this verse which common credulitie hath taken up.

* De tristib. lib. 2. eleg. 10

Parce precor, Genitor, Posthac non versificabo.

Father on me pitie take,
Verses I no more will make.

When I do solemnly promise my Heavenly Father to sin no more, I sin in my very promise, my weak prayers made to procure my pardon, increase my guiltiness, O the dulness and deadness of my heart therein! I say my prayers as the * *Jews* eat the *Pass.*

* Exod. 12. 11.

Pass-over in haste. And whereas in bodily Actions, motions is the Cause of heat; clean contrary, the more *speed* I make in my prayers, the colder I am in my devotion.

XII.

Monarchy and Mercie.

IN reading the *Roman*, (whilest under *Consuls*) and *Belgick History* of the *United Provinces*, I remember not any capital offender being *Condemned*, ever *forgiven*, but alwaies after *Sentence*, follows *Execution*. It seems, that the very constitution of a multitude is not so inclinable to save, as to destroy. Such *Rulers* in *Aristocracies*, or popular *States*, cannot so properly be called GODS, because though having the great *Attributes* of a *Deitie*, *Power*, and *Justice*, they want (or will not use) the most God-like property of GODS *clemencie* to *forgive*.

May I *die* in that *Government*, under which I was borne, where a *Monarch* doth command. *Kings* when they see cause, have graciously granted *Pardons* to men appointed to

death

death; herein the lively *Image* of GOD, *to vvhom belongs mercie and forgiveneſs*. And although I will endeavour ſo to behave my ſelf, as not to need my *Soveereigns* favour in this kiud, yet becauſe none can warrant his Innocencie in all things, it is comfortable living in ſuch a Common-wealth, where *Pardons* heretofore on occaſion have been, and hereafter may be procured. *Dan. 9.9.

XIII.

What helps not hurt.

A *Vain thought* aroſe in my heart, inſtantly my corruption retains it ſelf to be the Advocate for it, pleading, that the worſt that could be ſaid againſt it, was this, that it was a *vain thought*.

And is not this the beſt that can be ſaid for it? Remember O my ſoul, the * *Fig-tree* was charged not with bearing *noxious*, but *no fruit*. Yea, the barren *Fig-tree* bare the *fruit of Annoyance*, *Cut it downn, vvhy cumbereth it the ground*? vain *thoughts* do this *ill* in my heart, that they *do no good*. *Luk. 13.17.

Beſides the *Fig-tree* Peſter'd but one

one part of the *Garden*, good *Grapes* might grow, at the same time, in other places of the *Vine-yard*. But seeing my soul is so intent on its object, that it cannot attend two things at once, one Tree *for the time being* is all my *Vine-yard*. A *vain thought* engrosseth all the ground of my heart, till that be rooted out, no good meditation can grow with it or by it.

XIV.

Always seen, never minded.

IN the most healthfull times, *two hundred* and upwards, was the constant *weekly tribute* payed to *mortalitie* in *London*. A *Large Bill*, but it must be discharged. Can one City spend according to this *weekly rate*, and not be *Bankrupt* of people? At least wise must not my *shot* be called for, to make up the *reckoning*.

When onely seven young men and those chosen, by * *Lot*, were but yearly taken out of *Athens*, to be devoured by the Monster *Minotaur*, the whole Citie was in a constant fright, children for themselves, and parents for their children. Yea, their esca-

* Plut. lives in Theseo.

ing of the first, was but an Introduction to the next years lottery.

Were the dwellers and lodgers in *London* weekly to cast Lots, who should make up this two hundred, how would every one be affrighted? Now none regard it. My security concludes the aforesaid number, will amount of Infants and old folk. Few men of middle age and amongst them, surely not my self. But Oh! is not this putting the evil day far from me, the ready way to bring it the neareſt to me? The Lot is weekly drawn (though not by me) for me, I am therefore concerned seriously to provide, lest that deaths *prize*, proove my *Blanck*.

XV.

Not whence, but whither.

FInding a bad thought in my heart, I disputed in my self the cause thereof, whether it proceeded from the Divel, or my own corruption, examining it by those *Signs*, Divines in this case recommended.

1. Whether it came in incoherently,

rently, or by dependance on some object presented to my senses.

2. Whether the thought was at full age at the first instant, or infant-like, grew greater by degrees.

3. Whether out, or in the road of my naturall inclination.

But hath not this inquiry, more of curiosity, than Religion? Hereafter *derive not the pedigree*, but make the *Mittimus* of such *Malefactours*. Suppose a confederacie betwixt Thieves without, and false Servants within, to assault and wound the Master of a family: thus wounded, would he discuss, from which of them his hurt proceeded? No surely, but speedily send for a *Surgeon*, before he bleed to death. I will no more put it to the question, whence my bad thoughts come, but whither I shall send them, lest this curious controversie, insensibly betray me, into a consent unto them.

XVI.

III.

Storm, steer on.

THe *Marriners* sailing with S. *Paul*, bare up bravely against the tempest, whilest either Art or industrie could befriend them. Finding both to fail, and that they could not any longer *bear up into the Wind*, they even let their ship drive. I have endeavoured in these distemperate times, to hold up my *Spirits*, and to steer them steddily. An happy peace here, was the Port whereat I desired to arrive. Now, alas! the *Storm* grows too sturdy for the *Pilot*. Hereafter all the skill I will use, is no skill at all, but even let my ship sail, whither the winds send it.

Noah's Ark was bound for no other Port, but preservation for the present, (that *Ship* being all the *Harbour*) not intending to find land, but to float on water. May, my soul, (though not sailing to the desired haven) onely be kept from sinking in sorrow.

This comforts me, that the most weather-beaten vessel, cannot pro-

perly be *seized on* for a *Wrack*, which hath any quick cattle remaining therein. My spirits are not as yet *forfeited* to despair, having one lively spark of hope in my heart, because *God is even where he was before.*

XVII.

Wit-out-Witted.

JOAB chid the man, (*unknown in Scripture* by his name, well known for his wisdom,) for not killing *Absalom*, when he saw him hanged in the Tree, promising him for his pains, *ten shekels and a girdle.*

But the man, (having the King's command to the contrary,) refused his profer. Well he knew, that politick States-men would have dangerous designs fetcht out of the fire, but with other mens fingers. His *Girdle* promised, might in payment, prove an *Halter*. Yea, he added moreover, that had he killed *Absalom*, *Joab* * *himself, would have set himself against him.*

* 2 Sam. 18. 13.

Satan daily solicits me to sin, (*poor blank against God's Word,*) Baiting me with profers best pleasing my corrupt

ruption. If I consent, he who last tempted, first * accuseth me. The fawning Spaniel, turns a fierce Lion, and roareth out my faults in the ears of Heaven. Grant, Lord, when *Satan* shall next serve me as *Joab* did this nameless *Israelite*, I may serve him, as the nameless *Israelite* did *Joab*, flatly refusing his deceitfull tenders.

* Revel. 12.10.

XVIII.

Hereafter.

David fasted and prayed for his sick *Son, that his life might be prolonged.* But when he was *dead*, this *consideration* comforted him. *I shall go to him, but he shall not return to me.* 12.23.

Peace did long lie *languishing* in this *Land*. No small contentment, that to my poor power I have *prayed*, and *preached* for the preservation thereof. Seeing since it is *departed*, this Supports my soul, having little hope that *Peace here* should return to me; I have some assurance that I shall go to *Peace hereafter.*

XIX.

Bad at best.

LOrd, how come *wicked thoughts* to perplex me in my prayers, when I desire, and endeavour onely to attend thy *Service*? Now I perceive the cause thereof, at other times I have willingly *entertained* them, and now they *entertain* themselves against my will. I acknowledge thy Justice, that what formerly I have invited, now I cannot expel. Give me hereafter always to bolt out such ill *guests*. The best way to be rid of such bad *thoughts* in my *Prayers*, is, not to receive them out of my *prayers*.

XX.

compendium, dispendium.

POpe *Boniface* the ninth, at the end of each hundred years, appointed a *Jubilee* at *Rome*, where people bringing themselves, and *Money* thither, had pardon for their sins.

But *Centenarie years* returned but seldom, *Popes* were *old before*, and *covetous when* they came to their place. Few had the happiness to fill their *Coffers* with *Jubilee-Coyn.* Hereupon * *Clement* the sixth reduced it to every three and thirtieth. *Paul* the second, and *Sixtus* the fourth to every twentie fifth year.

*Exam. con. Tridens. p. 736. Col. 2.

Yea, an *Agitation* is reported in the *Conclave*, to bring down *Jubilees* to fifteen, twelve, or ten year, had not some *Cardinals*, (whose policie was above their covetousness) opposed it.

I serve my *P*[illegible] they their *Jubilees*. Perchance they may extend to a quarter of an hour, when poured out at large. But some daies I begrutch this time as *too much*, and omit the preface of my *Prayer*, with some passages conceived less material, and run two or three *Petitions* into *one*, so contracting them to *half a quarter of an hour*.

Not long after, this also seems too long, I *decontract* and *abridge* the *Abridgement of my Prayers*, Yea (be it confessed to my shame and sorrow, that hereafter I may amend

it) too often I ſhrink my *Prayers* to *a minute*, to *a moment*, to *a Lord have mercy upon me.*

Scrip-

Scripture OBSERVATIONS.

I.

Prayer may Preach.

Father I thank thee (said our * *Saviour*, being ready to raise *Lazarus*) *that thou hast heard me. And I knowv that thou heares me allvvaies, but because of the People that stand by, I said it, that they may believe that thou hast sent me.* It is lawfull for Ministers in their publick prayers to insert passages for the Edifying of their Auditours, at the same time petitioning God, and informing their Hearers. For our *Saviour* glancing his eyes at the Peoples instruction, did no whit hinder the stedfastnes of his looks, lifted up to his Father.

* John 11.41.

When before *Sermon* I pray for my Sovereign and Master, KING of *Great* Britain, France, *and* Ireland, *Defender of the faith*, *in all causes, and over all persons*, &c. Some (who omit it themselves) may censure it in me for superfluous: But never more need to teach men the *Kings Title*, and their own duty, that the simple may be informed, the forgetfull remembred thereof, and that the affectedly Ignorant, who will not take advice, may have all excuse taken from them. Wherefore in pouring forth my prayers to God, well may I therein sprinkle some by-drops for the Instruction of the people.

II.

The vicious Mean.

ZOphar, the *Naamathite*, mentioneth a sort of men, in whose mouthes *wickedness is sweet*, * *They hide it under their tongues, they spare it, and forsake it not, but keep it still in their mouthes.* This furnisheth me with a Tripartite division of men in the world.

* Job 20.12.

The

The first and best are those, who spit sin out, lothing it in their judgements, and leaving it in their practise.

The second sort, notoriously wicked, who swallow sin down, actually and openly committing it.

The third, endeavouring an *expedient* betwixt Heaven and Hell, neither do, nor deny their lusts; neither spitting them out, nor swallowing thē down, but *rolling them under their tongues*; epicurizing thereon, in their filthy fancies and obscene speculations.

If God at the last day of judgement hath three hands, a right for the Sheep, a left for the Goats, the middle is most proper for these third sort of men. But both these latter kinds of sinners shall be confounded together. The rather, because a sin thus rolled, becomes so soft and supple, and the Throat is so short and slippery a passage, that incēsibly it may slide down from the mouth into the Stomach, and contemplative wantonness, quickly turns into practical uncleanness.

III.

III.

Store no Sore.

JOb had a custom to offer burnt-offerings according to the number of his Sons, for * he said, *It may be, that my Sons in their feasting have sinned, and cursed God in their hearts. It may be*, not *it must be*, he was not certain, but suspected it. But now, what if his Sons had not sinned? was *Jobs* labour lost, and his Sacrifice of none effect? Oh no! onely their property was altered; In case his Sons were found faulty, his Sacrifices for them were *propitiatorie*, and through Christ obtained their pardon: In case they were innocent, his offerings were *Eucharistical*, returning thanks to Gods restraining grace, for keeping his Sons from such sins, which otherwise they would have committed.

* Job. 1. 5.

I see in all doubtfull matters of Devotion, it is wisest to be on the surest side, better both lock, and bolt, and bar it, than leave the least door of danger open. Hast thou done what is disputable whether it be well done? Is it a *measuring cast* whether it

it be lawfull or no? So that thy conscience may seem in a manner to stand Neuter. Sue a *conditional pardon* out of the Court of heaven, the rather, because our self-love is more prone to flatter, than our *godly jealousie* to suspect our selves without a cause, with such humility heaven is well pleased. For suppose thy self over-cautious, needing no forgiveness in that particular, God will interpret the pardon thou prayest for, to be the praises presented unto him.

IV.

Line on Line.

MOses in Gods name did counsel *Joshua*, Deuteronomie 31. 23. *Be strong, and of a good courage, for thou shalt bring the Children of Israel into the land which I sware to them.* God immediately did command him, Josh. 1. 6. *Be strong, and of a good courage*, and again, vers. 7. *Onely be thou strong, and very courageous*; & again, v. 9. *Have I not commanded thee? be strong and of a good courage, be not affraid, neither be thou dismaid*, Lastly. the *Reubenites*, and *Gadites* heartily de-

desired him, vers. 18. *Onely be strong & of a good courage.*

Was *Joshua* a dunce, or a coward? did his wit, or his valour want an edge, that the same precept must so often be press'd upon him? no doubt neither, but God saw it needfull that *Joshua should have courage of proof*, who was to encounter both the froward *Jevv*, and the fierce *Canaanite*.

Though metal on metal, colour on colour be false Heraldry, * *line one line, precept on precept*, is true Divinity.

Isa. 28. 10.

Be not therefore offended, O my soul, if the same Doctrine be often delivered unto thee by different Preachers: If the same preeept (like the * *sword* in *Paradise*, *which turned every way*) doth hunt and haunt thee, tracing thee which way soever thou turnest, rather conclude that thou art deeply concerned in the practise thereof, which God hath thought fit should be so frequently inculcated into thee.

Gen. 3. 24.

V.

V.

O *the depth.*

HAd I beheld *Sodom* in the beauty thereof, and had the *Angel* told me, that the ſame ſhould be ſuddenly deſtroyed, by a mercileſs *Element*, I ſhould certainly have concluded, that *Sodom* ſhould have been *drowned*; led thereunto by theſe conſiderations.

1 It was ſituated in the *plain of Jordan*, a flat, low, level countrey.

2 *It was well watered* * *every where*, and where always there is water enough, there may be ſometimes too much. Gen. 13. 10.

3 *Jordan* had a quality in the *firſt month to over-flow all his banks.* 1 Chron. 12. 15.

But no drop of moiſture is ſpilt on *Sodom*, it is burnt to Aſhes. How wide are our conjectures, when they gueſs at Gods judgements? How far are his ways above our apprehenſions? eſpecially when wicked men with the *Sodomites* wander in ſtrange ſins, out of the Rode of common corruption, God meets them with ſtrange puniſhments, out of the reach of

of common conception, not coming within the compass of a rational suspition.

VI.

Self, Self-hurter.

WHen God at the *first day of judgement*, arraigned *Eve*, she transferred her fault on the *Serpent, which beguiled her. This was one of the first fruits of our depraved nature. But ever after regenerate men in *Scripture*, making the confession of their sins, (whereof many precedents) cast all the fault on themselves alone, yea *David*, when he numbered the people, though it be express'd that *Satan provoked him thereunto, and though *David probably* might be sensible of his temptation, yet he never accused the Devil, but derived all the guilt on himself, *I it is that have sinned; good reason, for Satan hath no impulsive power, he may strike fire till he be weary, (if his Malice can be weary) except mans corruption brings the *tinder*, the *Match* cannot be lighted. Away then with that *Plea of Course*.

* Gen. 3. 13.

* 1 Chr. 1.

* 1 Chr. 21. 17.

THE

THE DEVIL OWED ME A SHAME. Ow thee he might, but pay thee he could not, unless thou were't as willing to take his black money, as he to tender it.

VII.

Gad, behold a troop cometh.

THe * *Amalekite*, who brought the tidings to *David*, began with Truth, rightly reporting the overthrow of the *Israelites*: Cheaters must get some Credit, before they can cozen, and all falſ-hood, if not founded in some truth, would not be fixed in any belief. * 2 Sam. 1

But proceeding, he told six *lies* successively.

1. That *Saul* called him.
2. That he came at his call.
3. That *Saul* demanded who he was.
4. That he return'd his *Answer*.
5. That *Saul* commanded him to kill him.
6. That he killed him accordingly.

A wilfull *falſ-hood* told, is a *Cripple* not able to stand by it self, without some

some to support it, it is easie to tell a *lie*, hard to tell but a *lie*.

Lord, if I be so unhappy to relate a *Falshood*, give me to recall it, or repent of it. It is said of the *Pismires*, that to prevent the *Growing* (and so the corrupting) of that Corn which they hoard up, for their *winter* provision, they bite off both the ends thereof, wherein the *Generating power* of the *Grain* doth consist. When I have committed a sin, O let me so order it, that I may destroy the *Procreation* thereof, and I by a true sorrow, condemn it to a blessed *Barrenness*.

VIII.

Our means, in Miracles.

When the *Angel* brought Saint *Peter* out of *Prison*, the *Iron gate opened of it's own accord*. But coming to the *House of Mary*, the *Mother of John*, Mark, he was fain *to stand before the door, & knock*. When *Iron* gave obedience, how can *Wood* make opposition?

The answer is easie. There was no man to *open the Iron Gate*, but a

Por-

Portress was provided of *Course* to unlock the *Door*, God would not therefore shew his *Finger*, where mens hands were appointed to do the *work*. Heaven will not *super-institute* a miracle, where ordinary means were formerly in peaceable possession. But if they either depart, or resign: (ingenuously confessing their insufficiencie) there miracles succeed in their vacancie.

Lord, if onely *Wooden obstacles* (such as can be removed by might of man) hindered our hope of *peace*, the Arm of flesh might relieve us. But alas, they are *Iron obstructions*, as come not within humane power, or policie to take away. No proud flesh shall therefore presumptuously pretend to any part of the praise, but ascribe it solely to thy self, if now thou shouldest be pleased, after seven years hard Apprentiship in civil wars, miraculously to burn our *Indentures*, and restore us to our former liberty.

IX.

IX.

Militarie Mourning.

SOme may wonder at the ſtrange incoherence in the words and actions, 2 *Sam.* 1. 17.

And David Lamented, vvith this Lamentation, over Saul, *and over* Jonathan *his Son. Alſo he bad them teach the Children of* Judah *the uſe of the Bovv.*

But the Connexion is excellent. For that is the moſt *Souldier-like ſorrovv*, which *in middeſt of grief* can give *Order*, for Revenge, on ſuch as have ſlain their friends.

Our *General faſt* was firſt appointed to bemone the *Maſſacre* of our Bretheren in *Ireland*. But it is in vain to have a *Finger in the Eye*, if we have not alſo a *Svvord in the other hand*. Such tame lamenting of loſt friends, is but *loſt lamentation*. We muſt bend our *Bovvs* in the *Camp*, as our *knees* in the *Churches*, and ſecond our poſture of pietie, with martial proviſions.

X.

X.

No ſtool of wickedneſs.

SOmtimes I have diſputed with my ſelf, which of the two were moſt guilty. *David who ſaid in haſt, all men are* * *Liars*, or that wicked man who * *ſat and ſpake againſt his Brother, and ſlandered his own Mothers Son.* *Pſal. 116.11. *Pſal. 50.20.

David ſeems the greater offender; for Man-kind might have an *action of defamation* againſt him, yea, he might juſtly be *challenged* for giving all men the *lie*. But mark, *David* was *in haſt*, he ſpake it *in tranſitu*, when he was paſſing, or rather poſting by, or if you pleaſe, not *David*, but *David's haſt*, raſhly vented the words. Whereas the other *Sate*, a ſad, ſolemn, ſerious, premeditate, deliberate poſture, his malice had a full *blow* with a ſteady hand, at the credit of his Brother. Not to ſay that SATE carries with it the countenance of the judicial proceeding, as if he made a *Seſſion* or *Bench-buſineſs* thereof, as well condemning as accuſing unjuſtly.

Lord, pardon my *curſorie*, and preſerve

ſerve me from *ſedentary* ſins. If in haſte or heat of *Paſſion* I wrong any, give me at leiſure to aſk thee, and them forgiveneſs. But O! let me not *ſit by it*, ſtudiouſly to *plot*, or *project* miſchief to any out of *malice prepenſe*. To ſhed *bloud*, *in cool bloud*, is *bloud* with a witneſs.

XI.

By degrees.

2 Kings 16. SEe by what ſtairs wicked * *Ahaz*, did climb up to the height of profaneſs.

Verſ. 10. Firſt he * *ſaw an Idolatrous Altar at* Damaſcus. Our eyes when gazing on ſinful Objects, are out of their *calling*, and *Gods keeping*.

Secondly *he liked it*. There is a ſecret *Faſcination* in *Superſtition*, and our ſoul is ſoon bewitched, with the *gawdineſs* of falſe ſervice, from the ſimplicity of Gods worſhip.

Thirdly *he made the like to it*. And herein * *Uriah the Prieſt* (*Patron*, and *Chaplain* well met) was the *Mid-wife* to *Deliver* the *Mother-Altar* of *Damaſcus* of a *Babe*, like unto it, at *Jeruſalem*.

v. 11.

Fourthly

Fourthly, *He* * *Sacrificed on it.* What else could be expected, but that when he had *tuned* this new instrument of *Idolatry*, he would *play* upon it. v. 13.

Fifthly, *he commanded the People to do the like.* Not content to confine it to his personal impiety. v. 15.

Lastly, *he removed Gods Altar away.* That venerable *Altar*, by Divine appointment peaceably possessed of the place for 200 years and upwards, must now be violently ejected by a usurping upstart.

No man can be stark naught at once. Let us stop the progress of sin in our Soul at the first Stage, for the further it goes, the faster it will increase.

XII.

The best Bed-maker.

WHen a good man is ill at ease, God *promiseth to make all his* * *Bed in his sickness.* Pillow, Boulster, Head, Feet, Sides, *all his Bed.* Surely that God who made him, knows so well his measure and tem- Ps. 41. 3.

temper, as to make his bed to please him. herein his Art is excellent, not fitting the bed to the person, but the person to the bed, infusing *Patience* into him.

But O, how shall God make my Bed, who have no Bed of mine own to make? Thou fool, he can make thy not having a Bed, to be a Bed unto thee. When *Jacob slept on the* **ground*, who would not have had his hard lodging, therewithall to have this heavenly *Dream*? Yea, the poor woman in *Jersey*,* which in the reign of Queen *Mary*, was delivered of a *child*, as she was to be bnrnt at the *Stake*, may be said to be *brought to bed in the fire*. Why not, if Gods Justice threatened to cast * *Jezabel into a Bed of fire*? Why might not his mercie make, the very *Flames a soft Bed*, to that his patient Martyr.

* Gen. 28. 12.

*Fox. Mart. 3. Volum.

*Revel. 2. 22.

XIII.

When begun, ended.

THe Scriptute giveth us a very short account of some Battails, as if they were *flights* without *sights*, and the Armies parted as soon as met

met, as *Gen.* 14.10. 1 *Sam.* 31.1. 2 *Ch.* 25.22.

Some will say the Spirit gives in onely the *sum of the success*, without any particular passages in atchieving it. But there is more in it, that so little is said of the fight. For sometime the *Question of the victorie*, is not disputed at all, but the bare propounding decides it. *The Stand of Pikes, ofttimes no stand*, and the *Foot-men so fitly called, as making more use of their feet, than their hands.* And when God sends a *qualm of fear over the souldiers hearts*, it is not all the skill and valour of their Commanders, can give them a Cordial.

Our late war hath given us some instances hereof. Yet let not men tax their Armies for cowardise, it being probable, that the badness of such as staid *at home of their respective sides*, had such influencies on those in field, *that Souldiers hearts might be fear-broken*, by the score of their sins, who were no Souldiers

XIV.

Too late, Too late.

Luk. 15. 14. THe elder Brother laid a * ſharp and true charge againſt his Brother Prodigal, for his riot and luxurie. This nothing affected his Father, the mirth, meat, muſick at the Feaſt, was notwithſtanding no whit abated. Why ſo? becauſe the elder Brother was the younger in this reſpect, and came too late. The other *had got the ſpeed of him*, having firſt accuſed himſelf, (nine verſes before) and already obtained his pardon.

Satan, (to give him his due) is my Brother, and my elder by creation. Sure I am, he will be my grievous accuſer. I will endeavour to prevent him, firſt by condemning my ſelf to God my Father. So ſhall I have an *Act of Indempnity* before he can enter *his action* againſt me.

XV.

XV.

Lawfull ſtealth.

I Find two (huſband and wife) both ſtealing, and but one of them guilty of felony, *And* Rachel * *had ſtoln the Images that were her Fathers, and* Jacob *ſtole away, unawares to* Laban *the Syrian.* In the former a complication of Theft, lying, ſacriledge, and idolatry; In the latter no ſin at all. For what our conſcience tels us is lawfull, and our diſcretion, dangerous, it is both conſcience and diſcretion to do it with all poſſible ſecrecy. It was as lawfull for *Jacob* in that caſe privately to ſteal away, as it is for that man, who finds the *Sun-ſhine* too hot for him, to walk in the *ſhade.* Gen 31. 19.

God keep us from the guilt of *Rachels* ſtealth. But for *Jacobs ſtealing* away? one may confeſs the *Fact*, but deny the fault therein. Some are ſaid to have gotten *their life for a prey*, if any, in that ſenſe, *have preyed on*, (or if you will) *plundered their own Liberty*, ſtealing away from the place, where they conceived themſelves in

danger, none can justly condemn them.

XVI.

Text improved.

I Heard a Preacher take for his Text, *Am not I thine Ass,* * *upon which thou hast ridden ever since I was thine unto this day, was I ever wont to do so unto thee?* I wondered what he would make thereof, fearing he would starve his *Auditors* for want of matter. But hence he observed.

Num. 22. 30.

1. *The silliest and simplest, being wronged, may justly speak in their own defence.*

2. *Worst men, have a good title to their own goods. Balaam a Sorcerer,* yet the Ass confesseth twice *he was his*

3. *They who have done many good offices, and fail in one, are often not only unrewarded for former service, but punished for that one offence.*

4. *When the creatures formerly officious to serve us, start from their wonted obedience (as the earth to become barren, and air pestilential) man ought to reflect*

reflect on his own sin, as the sole cause thereof.

How *fruitfull* are the seeming *Barren* places of *Scripture*. Bad *Plowmen*, which make *Balks* of such ground. Whereso-ever the surface of Gods *word* doth not *laugh* and *sing* with *Corn*, there the heart thereof within is merry with *Mines*, affording, where not plain matter, hidden Mysteries.

XVII.

The Royal bearing.

GOd is said to have brought the *Israelites* out of *Egypt* on * *Eagles wings*. Now *Eagles*, when, removing their *Young-ones*, have a different posture from other Foul proper to themselves, (fit it is that there should be a *Distinction* betwixt *Soveraign* and *Subjects*) carrying their *prey* in their *Talons*, but *young ones on their backs*, so interposing their whole bodies betwixt them and harm. The old *Eagles bodie* is the young *Eagles shield*, and must be shot through, before her young ones can be hurt, * Ex. 19. 4.

Thus God in saving the *Jews*, put himself betwixt them and danger. Surely God so *loving* under the Law, is no less *gracious* in the *Gospel*: Our souls are better secured, not onely above his wings, but in his body;
Col. 3. 3. *Your life is hid * with Christ in God.* No fear then of harm, God first must be pierced, before we can be prejudiced.

XVIII.

None to him.

Mat. 3. 12 IT is said of our *Saviour*, his *Fan is in his hand.* How well it fits him, & he it? could *Satans clutches* snatch the *Fan*, what work would he make? He
Luk. 22. 50. would *Fan*, as he doth * *winnow*, in a *tempest*, yea, in a *whirl-wind*, & blow the best away. Had *man* the *Fan* in his hand, especially in these distracted times, out goes for *Chaff*, all *opposite* to the *opinions* of his party. Seeming sanctity will carry it away from such, who with true, (but weak grace) have ill natures, and eminent corruptions.

There is a kind of *darnel*, called *Lolium Murium*, because so counter-

terfeiting *Corn*, that even the Mice themſelves (experience ſhould make them good *taſters*,) are ſometimes deceived therewith. *Hypocrites* in like manner ſo act holyneſs, that they paſs for ſaints before men, whoſe cenſures often *barn* up the *Chaff*, & *burn* up *the grain*.

Well then! Chriſt for my ſhare. *Good luck have he with his honour.* The *Fan* is in ſo good a *hand*, it cannot be mended. Onely his *hand* who knows *hearts*, is proper for that employment.

XX.

Humilitie.

IT is a ſtrange paſſage, *Rev.* 7. 13, 14. *And one of the elders anſwered, ſaying unto me, What are theſe who are arrayed in white Robes, and whence came they? And I ſaid unto him, Sir, thou knoweſt. And he ſaid unto me, Theſe are they who have come out of great tribulation*, &c.

How comes the Elder, when *asking* a *Queſtion*, to be ſaid to anſwer? On good reaſon: for his *Quere* in effect, was a reſolution. He aſk't St *John*,

not because he thought he could, but knew he could not answer. That *Johns* ingenuous confession of his ignorance, might invite the Elder to inform him.

As his *Question* is called an *Answer*, so Gods *Commands* are *Grants*. When he enjoyns us, *Repnet*, *Believe*, it is onely to draw from us a free acknowledgement of our impotencie to perform his commands. This *confession* being made by us, what he enjoyns, he will enable us to do. Mans owning his weakness, is the onely *Stock* for God, thereon to graft the grace of his assistance.

MEDITATIONS On the Times.

I.

Name-General.

HEber had a Son born *in the daies when the* * *Earth was divided.* Gen. 10. 25. Conceive we it just after the *Confusion of tongues*, when Mankind was parcelled out into several Colonies. Wherefore *Heber* to perpetuate the memory of so famous an accident happening at the birth of his Son, called him *Peleg*, which in the Hebrew tongue signifieth *Partition*, or *Division*.

We live in a Land and Age of dissention: Counties, Cities, Towns, Villages, Families, all divided in opinions, in affections. Each man al-

moſt divided from himſelf with fears and diſtractions. Of all the children, born in England within this laſt five years, and brought to the Font, (or if that diſpleaſe, to the Baſon) to be baptized, every Male may be called *Peleg*, and Female, *Palgah* in the ſad Memorial of the time of their Nativitie.

II.

Wofull wealth

BArbarous is the *Cuſtom* of ſome *Engliſh* people on the *Sea-ſide*, to prey on the goods of poore ſhipwrack't *Merchants*. But more diveliſh in their deſign, who make falſe fires, to un-direct Sea-men in a Tempeſt, that thereby from the right *Road*, they may be miſ-led into danger and deſtruction.

England hath been toſs'd with an *Hirricano* of a Civil War. Some men are ſaid to have gotten great wealth thereby. But it is an ill leap when men grow rich *per ſaltum*, taking their *riſe* from the miſerie of a Land, to which their own ſins have contributed their ſhare. Thoſe are far worſe, (and may not ſuch be found?) who

who by cunning insinuations, and false glossings, have in these dangerous daies, trained and betrayed simple men into mischief.

Can their pelf prosper, not got by valour or industry, but deceit? surely it cannot be wholsom, when every morsel of their meat, is *Mummie*, (good Physick but bad food) made of the Corps of mens estates. Nor will it prove happy, it being to be feared, that such who have been enriched with other mens ruins, will be ruined by their own riches. The child of ten years, is old enough to remember the beginning of such mens Wealth, and the man of threescore and ten is young enough to see the ending thereof.

III.

A new Plot.

WHen *Herod* had beheaded *John* the *Baptist*, some might expect that his disciples would have done some great matter, in revenge of their masters death. But see how they behave themselves. *And his Disciples came and took up the*

the body and buried it, and went and told Jesus. And was this all? and what was all this? Alas, poor men! It was some solace to their sorrowful Souls, that they might lament their loss to a fast friend, who though for the present unable to help, was willing to pitie them.

Hast thou thy *body unjustly imprisoned*, or thy *goods violently detained*, or thy *credit causlesly Defamed*? I have a design whereby thou shalt revenge thy self, even go and tell JESUS. Make to him a plain and true report of the manner and measure of thy sufferings: Especially there being a great difference betwixt JESUS, then clouded in the *Flesh*, and JESUS now shining in *Glory*, having now as much pitie, and more power to redress thy grievances. I know it is counted but a cowardly Trick, for boys when beaten but by their equals, to crie that they'l *tell their Father*. But during their present necessitie, it is both the best wisdom and valour, even to complain to thy *Father in heaven*, who will take thy case into his serious consideration.

IV.

Providence.

MArvellous is Gods goodneſs, in preſerving the young *Oſtridges*. For the old one, *Leaveth her* * *Egges in the earth, and warmeth them in the duſt, forgetting that the foot may cruſh them, or that the wild beaſt may break them.* But *Divine Providence* ſo diſpoſeth it, that the bare neſt hatcheth the Egges, and the warmth of the ſandy Ground diſcloſeth them. Job 39. 14.

Many parents (which otherwiſe would have been loving *Pelicans*) are by theſe unnatural wars, forced to be *Oſtridges to their own Children*, leaving them to the Narrow mercie of the wide world. I am confident that theſe *Orphanes* (ſo may I call the, whileſt their Parents are alive) ſhall be comfortably provided for. When worthy Maſter *Samuel Hern*, famous for his living, preaching, and writing, lay on his death bed, (rich onely in *goodneſs* and *children*) his Wife made much womaniſh lamentation, what ſhould hereafter become of her little ones, *Peace* (*ſweet heart* ſaid he)

Ps.147.9 he) *that God who feedeth the* Ravens will not ſtarve the Herns.* A ſpeech cenſured as lightly by ſome, obſerved by others as prophetical, as indeed it came to paſs, that they were well diſpoſed of. Diſpair not therefore, O thou Parent, of Gods bleſſing for having many of his bleſſings, a numerous off-ſpring. But depend on his providence for their *maintenance*: find thou *but faith to believe it*, he will find *means to effect it.*

V.

Prov.25. 22. *Coles* for Faggots.*

IN the daies of King *Edward* the *ſixth*, when *Bonner* was kept in priſon, reverend *Ridley* having his Biſhoprick of *London* would never go to *Dinner* at *Fullham* without the company of *Bonners** Mother and Siſter; The former alwaies ſitting in a chair at the upper end of the Table, theſe *gueſts*, were as conſtant as *Bread* and *Salt* at the *board*, no meal could be made without them.

Fox M. log.3. Vol.p. 432.

O the meekneſs, and mildneſs of ſuch men as muſt make Martyres! Active charity alwaies goes along with paſſive obedience.

How

How many Miniſters Wives and children, now adaies are outed of houſe and home ready to be ſtarved, How few are invited to their Tables, who hold the Sequeſtrations of their Huſbands or Fathers benefices? Yea, many of them are ſo far from being bountifull, that they are not juſt, denying or detaining from thoſe poor ſouls that pittance, which the *Parliament* hath alotted for their *maintenance*.

VI.

Fugitives overtaken.

THe Citie of *Geneva* is ſeated in the marches of ſeveral Dominions, *France*, *Savoy*, *Switzerland*; Now it is a *Fundamental Law* in that ſignioríe, to give free acceſs to all Offenders, yet ſo, as to puniſh their offence, according to the cuſtom of that place wherein the fault was cõmitted. This neceſſary ſeverity doth ſweep their *State* from being the ſink of ſinners, the *Rendezvouz of Rogues*, and *Head-quarters* of all *Maleſactors*, which otherwiſe would fly thither in hope of Indempnity. Herein

in I highly approve *the Discipline of Geneva.*

If we should live to see *Churches* of several *Governements* permitted in *England*, it is more than probable, that many Offenders, not out of conscience, but to escape *Censures* would fly from on *Congregation* to another. What * *Nabal* said sullenly & spightfully, one may sadly foresee, and foresay of this Land, *many servants now adays will break every man from his Master*, many guilty persons abandoning that Discipline under which they were bred and brought up, will shift and shelter themselves under some new *Model* of *Government*, Well were it then, if every man, before he be admitted a Member of a new *Congregation*, do therein first, make satisfaction for such scandalous sins, whereof he stands justly charged in that Church, which he deserted. This would conduce to the advancing of *Virtue*, and the retrenching of *notorious licentiousness.*

1 Sam. 25. 10.

VII.

Both and neither.

A Citie was built in *Germany* upon the River *Weſer*, by *Charls* the Emperour, and *Vuidekind*, Firſt *Chriſtian Duke* of *Saxony*, & becauſe both contributed to the Structure thereof, it was called *MINE THINE, (at this day by corrupt pronunciation, *Mindin*) to ſhew the joynt intereſt both had in the place. *Munſt. cosmog. l. 3. c. 450.*

Send *Lord*, in thy due time, ſuch a *Peace* in this Land, as *Prince* and *People* may ſhare therein; that the *Sovereign* might have what he juſtly calls *mine*, his lawfull *Prerogative*; and leave to the *Subjects* their *Proprietie*. Such may be truly termed an *Accommodation*, which is, *ad commodum utriuſque, for the benefit of both parties concernd therein.*

VIII.

Fed with faſting.

THe *Salmon* may paſs for the *Riddle* of the River. The oldeſt fiſher

fiſher-man never as yet met with any meat in the maw thereof, thereby to advantage his conjecture on what *Bil of fare* that fiſh feedeth. It eats not flies with the *Pearch*, nor ſwallows worms, with the Roach, nor ſuckt dew with Oyſters, nor devoureth his fellow fiſhes with the Pike, what hath it in the water, but the water? yet *Salmons* grow great, and very fat in their ſeaſons.

How do many (exiles in their own countrey) ſubſiſt now adaies of nothing, and wandering in a wilderneſs of want (except they have *Manna* miraculouſly from heaven) they have no *meat on earth from their own means*. At what *Ordinary*, or rather *Extraordinary* do they *Diet*? that for all this, have chearfull faces, light hearts, and merry countenances? Surely ſome ſecret comforts ſupports their Souls. Such never deſire but to make one *meal* all the daies of their lives, on the *Continual feaſt of a good conſcience*. The fatteſt *Capons* yield but ſad *Merry-thoughts* to the *greedie glutton*, in compariſon of thoſe delightfull dainties, which this *Diſh* daily affords ſuch, as feed upon it.

Prov. 15.15.

IX.

IX.

Bare in fat paſture.

FOrreſts have informed me, that *Out-lodging Dear*, are ſeldom ſeen to be ſo fat as thoſe as keep themſelves within the Park. Whereof they aſſign this reaſon, that thoſe ſtraglers (though they have more ground to range over, more Graſs and Grain to take their repaſt upon, yet they) are in conſtant fear, as if conſcious that they are *Treſpaſſers*, being out of the *Protection*, becauſe out of the *Pale of the Park*. This makes their *Eyes* and *Ears* alwaies to ſtand *Sentinals* for their *mouthes*, leaſt the maſter of the ground purſue them, for the dammage done unto him.

Are there any which unjuſtly poſſeſs the *Houſes of others*? Surely ſuch can never with quiet and comfort enjoy either their places, or themſelves. They alwaies liſten to the leaſt *Noiſe of News*, ſuſpecting the *Right owner* ſhould be re-eſtated, whoſe reſtitution of neceſſity infers the others Ejection. *Lord*, grant that though my *Means* be never ſo ſmall,

grant

grant they may be *my means*, not wrongfully detained from others, having a truer Title unto them.

X.

Much good do you.

Plut. Morals. ONe * *Niceas* a Philosopher having his *shoes* stollen from him, *may they* (said he) *fit his feet that took them away.* A wish at the first view very harmless, but there was that in it, which poysoned his charity into a malicious revenge. For he himself had *hurt'd, or crooked feet*, so that in effect, he wished the Thief to be *lame.*

Whosoever hath plundered me of my *Books* and *Papers*, I freely forgive him, and desire that he may fully understand and make good use thereof, wishing him more joy of them, than he hath right to them. Nor is there any *Snake* under my *Herbs*, nor have I (as *Niceas*) any reservation, or latent *Sense* to my self, but from my heart do desire, that to all purposes and intents, my *Books* may be beneficial unto him. Onely requesting him, that one passage in his (lately

(lately my) *Bible* [namely, *Eph.* 4. 28.] may be taken into his serious consideration.

XI.

The use of the Alphabet.

THere was not long since a devout, but ignorant *Papist* dwelling in *Spain*. He perceived a necessity of his own private Prayers to God, besides the *Pater-nosters*, *Ave Maries*, &c. used of course in the Romish Church. But so simple was he, that how to pray he knew not. Onely every morning humbly bēding his knees, and lifting up his eyes, and hands to heaven, he would delibetately repeat the Alphabet. *And now* (saith he) *O good God put these letters together to spell Syllables, to spell words, to make such sense, as may be most to thy glorie and my good.*

In these distracted times, I know what generals to pray for. Gods glory, Truth and Peace, his Majesties Honour, Priviledges of Parliament, Libertie of Subjects, *&c.* But when I descend to particulars, when, how, by whom I should desire these things to be

be effected, I may fall to that poor pious mans, A. B. C. D. E. *&c.*

XII.

The good effect of a bad cause.

GOd in the *Levitical Law*, gave reward, to the *woman* causlesly suspected of her *Jealous husband*, that the *bitter water*, which she was to drink in the *Priests prefence*, should not onely do her no harm, but also procure her children, * if barren before, that water (*drunk by her to quench the fire of her husbands jealousie*,) proved like the *Spaw* unto her, so famous for causing fruitfulness. Thus her *Innocencie*, was not onely cleared, but crowned.

Num. 5. 28.

His gracious *Majesty* hath been suspected to be Popishly inclined. A suspition like those *mush-rooms*, which *Plin.* * recounts amongst the miracles in nature, because *growing without a Root*. Well he hath passed his purgation, a *better Mornings-Draught* hath he taken *down* for many years together.

Nat. hist. l. 19. c. 2.

See the operation thereof; his constancie in the *Protestant Religion*, hath

hath not onely been assured to such, who unjustly were *Jealous* of him, but also by Gods blessing, he daily grows greater in mens hearts, pregnant with the love and affection of his Subjects.

XIII.

The child-man.

JOhn *Gerson* the pious and learned *Chancellour of Paris*, beholding and bemoaning the general corruption of his Age, in Doctrine and manners, was wont to get a * *Quire* of little children about him, and to intreat them to pray to God in his behalf. Supposing their prayers, least defiled with sin, and most acceptable to heaven.

* In his life time's form.

Men now adaies are so infected with malice, that little children are the best *Chaplains* to pray for their Parents. But O, where shall such be found, not resenting of the faults and factions of their Fathers? *Gersons* plot will not take effect. I will try another way.

I will make my address to the *Holy Child Jesus*, So is he stiled* even when

* Act. 4. 27

when glorified in *Heaven*; not because he is still under *Age* (like *Popish Pictures*, placing him in his *Mothers* arms, and keeping him in his constant infancie) but because with the strength and perfection of a man, he hath the Innocence, and humility of a *Child*, *Him* onely will I imploy to *intercede for me.*

XIV.

Worse before better.

STrange was the behaviour of our *Saviour* towards his beloved *Lazarus*, * informed by a Messenger of his sickness, *he abode two daies still in the place where he was.* Why so slow? bad sending him on a dying mans errands. But the cause was, because *Lazarus* was not bad enough for *Christ to cure*, intending not to recover him from his sickness, but revive him from *Death*, to make the glory of the Miracle greater.

* John 11. 6.

England doth lie desperately sick, of a violent disease in the *Bowels* thereof. Many Messengers we dispatch (monethly Fasts, weekly Sermons, daily Prayers) to inform God of

of our ſad condition. He ſtill ſtays in the ſame place, yea, which is worſe, ſeems to go backward, for every day leſs likelyhood, leſs hope of help. May not this be the reaſon, that our *Land* muſt yet be reduced to more extremitie, that God may have the higher honour of our deliverance?

XV.

All ſin, all ſuffer.

THe Marriners that guided the ſhip in the Tempeſt, *Acts* 27.32. had a deſign for their own ſafety with the ruin of the reſt; intending (under pretence of caſting out an Anchour) to eſcape in a *Boat* by themſelves. But the Souldiers prevented their purpoſe, *and cut off the cord of the Boat, and let it fall into the Sea. One end all: all ſink, or all ſave.* Herein their *Martial Law* did a piece of exemplary Juſtice.

Do any intend willingly (without ſpecial cauſe) to leave the Land, ſo to avoid that miſery which their ſins with others, have drawn upon it; might I adviſe them, better *mourn in*, than *move out of ſad Sion*. Hang out

Josh. 2. the * *Scarlet lace* at the casement, (eyes made red with sorrow for sin) but slide not down out of the *window* without better warrant. But if they be disposed to depart and leave their native *Soil*, let them take heed their *Flie-Boat* meets not with such *Souldiers* as will send them back, with shame and sorrow into the ship again.

XVI.

Eat worthily,

SAul being in full pursuit of the flying *Philistines*, made a Law, *That*
1 Sam. 14. 24. *no Israelite should eat until evening.* But it was the judgement of *Jonathan*, that the Army, if permitted to eat, had done greater *execution* on their *Enemies*. For time so lost, was gained, being laid out in the necessary *refection of their bodies.*

Yea, mark the issue of their long fasting. The people at night coming
V. 31. with ravenous appetites, *did eat the flesh with the bloud, the provoking of Gods anger.*

Many *English* people having conquered some *fleshly lusts, which fight*
again

against their souls, were still *chasing* them, in hope finally to subdue them. Was it a pious, or politick *design*, to forbid such the *receiving of the Sacrament*, their spiritual food?

I will not positively conclude, that such, if suffered to *strengthen* themselves with that heavenly repast, had thereby been enabled more effectually to cut down their corruptiõs. Onely two things I will desire.

First, that such *Jonathans*, who by breaking this custom have found benefit to themselves, may not be condemned by others. Secondly, I shall pray that two hungry years make not the third a *glutton*. That *Communicants, two twelve moneths together* forbidden the *Lords Supper*, come not (when admitted thereunto) with better *stomach*, than *heart*, more *greedinesse*, than *Preparation*.

XVII.

Devotions Duplicat.

WHen the *Jewish Sabbaoth* in the *Primitive times*, was newly changed into the *Christians Lords-day*, many devout people

twisted *both together in their observation*, abstaining from *servile-works*, and keeping both *Saturday* and *Sunday*, wholly for holy *Imployments*.

During these *Civil Wars*, *Wednesday*, and *Friday Fasts* have been appointed by different *Authorities*. What harm had it been, if they had been both generally observed.

But alas? when two *Messengers* being sent together on the same *Errand*, *fall out and fight by the way*, will not the *work be worse done, than if none were imployed*? In such a *Pair of Fasts* it is to be feared, that the divisions of our *Affections*, rather would increase, than abate Gods *Anger* against us.

Two *Negatives*, make an *Affirmative*. Daies of *Humiliation* are appointed for men to deny themselves, and their sinfull *Lusts*. But do not our two *Fasts* more peremptorily affirm and avouch our mutual *Malice* and *Hatred*? God forgive us, we have *cause* enough to keep ten, but not *care* enough to keep *one monethly day of humiliation*.

XVIII.

XVIII.

Law to themſelves.

SOme 60 years ſince in the *Univerſitie of Cambridge*, it was ſolemnly debated betwixt the *Heads*, to debar young *Scholars* of that *Libertie* allowed them in *Chriſtmas*, as *inconſiſtent* with the diſcipline of *Students*. But ſome grave *Governours*, maintained the good uſe thereof, becauſe thereby in twelve days, they may more diſcover the *Diſpoſitions* of *Scholars*, than in twelve moneths before. That is a vigilant virtue indeed, which would be early up at *Prayers* and *ſtudie*, when all *Authority* to *puniſh* lay a *ſleep*.

Vice, theſe late years, hath *kept open houſe* in *England*. Welcom all *comers* without any examination. No *Penance* for the *Adulterer*, *Stocks*, for the *Drunkard*, *Whip*, for the *petty Larcener*, *Brand*, for the *Felon*, *Gallows*, for the *Murtherer*.

God all this time *tries* us, as he did * *Hezekiah, that he might know all that is in our hearts*. Such as now are chaſt, ſober, juſt, true, ſhew them- 2 Chr. 32. 31.

ſelves acted with a higher *Principle* of *Pietie*, than the bare avoyding of *puniſhment*.

XX.

The new diſeaſe.

THere is a *Diſeaſe of Infants* (and an *Infant-diſeaſe* having ſcarcely as yet, got a proper *Name* in *Latine*) called the *Rickets*. Wherein the *Head* waxeth too great, whileſt the *Legs*, and *lower parts* wain too *Little*. *A Woman* in the *weſt* hath happily *healed* many, by *cauterizing* the *vein* behind the Ear. How proper the *remedie* for the *Maledie*, I engage not, *experience* of times, out-doing *Art*, whileſt we behold the cure eaſily effected, and the natural cauſe thereof, hardly aſſigned.

Have not many now adaies the ſame *ſickneſs* in their ſouls? their Heads ſwelling to a vaſt proportion, and they wonderfully enabled with *knowledge to diſcourſe*? But alas how little their *Legs*, poor their *Practiſe*, and lazy their *walking in a godly converſation*? Shall I ſay that ſuch may be cured by ſearing the *Vein in their Head*,

Head, not to hurt their hearing, but hinder the *Itching* of their ears.

Indeed his tongue deserves to be burnt, that talks of fearing the ears of others; For *Faith cometh by hearing*. But I would have men not to *hear* fewer *Sermons*, but *hear* more in *hearing* fewer *Sermons*. Less *preaching*, better *heard*, (*Reader*, lay the *Emphasis*, not on the word *less*, but on the word *better*) would make a wiser and stronger *Christian*, digesting the Word from his *heart*, to practise it in his *conversation*.

MEDI-

MEDITATIONS On all kind of PRAYERS.

I.

Newly awaked.

BY the *Levitical Law*, the *firſtling* of every clean *Creature* which opened the * *Matrix* was holy to God: By the Moral Analogie thereof, this firſt *glance* of mine eyes is due to him. By the cuſtom of this Kingdom, there accrueth to the Land-Lord a Fine and Herriot from his Tenant, taking a further Eſtate in his Leaſe. I hold from God this clay Cottage of my body; (An homely Tenement, but may I in ſome meaſure, be aſſured of a better before outed of this.) Now being raiſed from

Ex. 34. 19.

from last nights sleep I may seem to renew a *life*. What shall I pay to my Land-Lord ? even the best quick creature which is to be found on my Barren *Copie-hold*, namely, the *calves of my lips*, praising him for his protection over me. More he doth not ask, less I cannot give, yea, such is his goodness, and my weakness, that before I can give him thanks, he giveth me to be thankfull.

II.

Family-Prayer.

LOng have I search't the *Scriptures* to find a positive precept enjoyning, or president observing daily prayer in a *Family*; yet hitherto have found none proper for my purpose. Indeed I read, that there was a *yearly Sacrifice* offered at *Beth-lehem* for the family of *Jesse*; but if hence we should infer *House-hold holy duties*, others would conclude they should onely be Annual. And whereas it is said, *pour out thine indignation on the heathen, and on the Families which have not called on thy name*, the word taken there in a large acception, reproveth rather the want of National, than Domestical service of God. 1 Sam. 20.29.

But let not profaneſs improve it ſelf, or cenſure Family-prayer for *will-worſhip*, as wanting a warrant in Gods word. For where God injoyneth a general duty, as to ſerve & fear him, there all particular means, (whereof prayer a principal) tending thereunto, are commanded. And ſurely the pious houſhoulds of * *Abraham*, *Joſhua*, and **Cornelius* had ſome holy exerciſes to themſelves, as broader than their perſonal devotion, ſo narrower than the publick ſervice, juſt adequate to their own private family.

Gen. 18. 19. Joſh. 24. 15. Act. 10. 2

III.

Self, without other ſelf.

SOme loving wife may perchance be (though not angry with) grieved at her *Husband*, for excluding her from her private prayers, thus thinking with her ſelf; *Muſt I be diſcommoned from my Husbands Devotion? What ſeveral Cloſſet-Chappels, for thoſe of the ſame Bed & Board? Are not our credits imbarqued in the ſame Bottom, ſo that they ſwim or ſink together? may I not be admitted an Auditour at his Petitions, were it onely to ſay AMEN thereunto?*

But

But let such a one seriously consider what the * *Prophet* saith, *The Family of the house of David apart, and their Wives apart; the Family of the House of Nathan apart, and their Wives apart.* Personal private Faults must be privately confessed. It is not meet she should know all the *Bosom-sins* of him, in whose *Bosom* she lieth. Perchance being now offended for not hearing her husbands prayers, she would be more offended if she heard them. Nor hath she just cause to complain, seeing herein *Nathans* Wife, is equal with *Nathan* himself; what liberty she alloweth, is allowed her, and may as well as her Husband claim the priviledge privately and *Apart* to pour forth her soul unto God in her daily devotions. Zach. 12. 12, 13.

Yet man and wife, at other times ought to communicate in their prayers, all other excluded.

IV.

Groans.

HOw comes it to pass that *Groans* made in men by Gods Spirit *cannot be uttered*? I find two reasons thereof. First, because those *Groans* are so low, and little, so faint, frail, and

and feeble, so *next to nothing*; these *still-born babes* onely breath without crying.

Secondly, because so much diversity, yea, contrariety of passion, is crowded within the compass of a *Groan*, are stayed from being expressive, and the Groan become unutterable.

How happy is their condition, who have God for their interpreter? who not onely understand what they do, but what they would say. *Daniel* could tell the meaning of the *Dream* which *Nebuchadnezzar* had forgotten. GOD knows the meaning of those *Groans* which never as yet knew their own meaning, and understands the *Sense* of those *Sighs*, which never understood themselves.

V.

Ejaculations, their use.

Ejaculations are short prayers, darted up to God on emergent occasions. If no other Artilery had been used this last seven years in *England*, I will not affirm more souls had been in heaven, but fewer corps had been buried in earth. O that with *David* we might have said, *my heart*

heart is fixed, being leſs buſied about *fixing of Muskets*, Pſ.37.7.

The principal uſe of *Ejaculations*, is againſt the *fiery Darts* of the Devil. Our *Adverſary* injects (how he doth it God knows, that he doth it we know) bad motions into our hearts, and that we may be as nimble with our *Antidotes*, as he with his *Poyſons*, ſuch ſhort prayers are proper and neceſſary. *In hard Havens* ſo choaked up with the envious Sands, that great ſhips *drawing many foot water* cannot come near, lighter and leſſer *Pinnaſſes* may freely and ſafely arrive. When we are *Time-bound*, *Place-bound*, or *Perſon-bound*, ſo that we cannot compoſe our ſelves to make a large ſolemn prayer, this is the right inſtant for *Ejaculations*, whether *orally uttered*, or onely poured forth inwardly in the heart. Eph.6.16.

VI.

Their priviledge.

Ejaculations take not up any room in the Soul. They give *libertie of callings*, ſo that at the ſame *inſtant*, one may follow his proper vocation.

The

The husband-man may dart forth an *Ejaculation*, and not make a *balk the more*. The Sea-man nevertheless steer his ship right, in the darkest night. Yea, the Souldier at the same time, may *shoot out* his prayer to God, and aim his Pistol at his enemy, the one better hitting the mark for the other.

The field wherein Bees feed is no whit the barer for their biting; when they have took their full repast on flower or grass, the Ox may feed, the sheep fat on their reversions. The reason is, because those little chymists distil onely the refined part of the flower, leaving the grosser substance thereof. So *Ejaculations* bind not men to any bodily observance, onely busie the spiritual half, which maketh them consistent with the prosecution of any other Imployment.

VII.

Extemporarie Prayers.

IN Extemporarie Prayer, what men most *admire*, God least regardeth. Namely, the volubility of the tongne. Herein a *Tertullus* may equal, yea exceed Saint *Paul* himself *whose speech* * *was but mean*. O, it is the heart, *keeping*

2 Cor. 10.10.

keeping time and tune with the voice which God listeneth unto. Otherwise the nimblest Tongue tires, & loudest voice grows dumb before it comes half way to heaven. *Make it* (said God to *Moses*) *in all things, like the pattern in the Mount.* Heb. 8. 5. Onely the conformity of the words with the *mind*, mounted in heavenly Thoughts, is acceptable to God. The gift of extemporary prayer, & ready utterance may be bestowed on a Reprobate, but the grace thereof, (religious affections) is onely given to Gods Servants.

VIII.

Their causless scandal.

SOme lay it to the charge of Extemporarie prayer, as if it were a diminution to Gods Majestie to offer them unto him, because (alluding to *Davids* expression to * *Ornan* the Jebusite,) they *cost nothing*, but come without any pains or industrie to provide them. A most false aspersion. * 2 Sam. 24. 24.

Surely preparation of the heart, (though not premeditation of every word) is required thereunto. And grant

grant the partie praying at that very inſtant, fore-ſtudieth not every expreſſion, yet ſurely he hath formerly laboured with his heart and tongue too, before he attained that *dexterity of utterance*, properly and readily to expreſs himſelf. Many hours in night no doubt he is waking, and was by himſelf practiſing *Scripture Phraſe*, and the language *of Canaan*, whileſt ſuch as cenſure him for his lazineſs, were faſt aſleep in their Beds.

Suppoſe one ſhould make an entertainment for ſtrangers with fleſh, fiſh, foul, veniſon, fruit, all out of his own fold, field, ponds, park, orchard, will any ſay that this feaſt coſt him nothing who makes it? ſurely although all grew on the ſame, & for the preſent he bought nothing *by the peny*, yet he, or his anceſtours for him, did at firſt dearly purchaſe theſe *home-accommodations*, from whence this entertainment did ariſe.

So the party who hath attained the facultie and facilitie of extemporary prayer, (the eaſie *act* of a laborious habit) though at the inſtant not appearing to take pains, hath been formerly induſtrious with himſelf, or his parents with him (in giving

giving him pious education) or elſe he had never acquir'd ſo great perfection, ſeeing onely long practiſe makes the pen of *a ready writer*.

IX.

Night-Prayer.

Death in Sripture is compared to *ſleep*. Well then may my *night-prayer* be reſembled to *making my will*. I will be carefull not to die *inteſtate*; as alſo not to defer my *will-making*, till I am not *Compos mentis*, till the *Lethargie of drouſineſs* ſeiz upon me.

But being in perfect memorie, I bequeath my ſoul to God, the rather becauſe I am ſure the *Devil* will accuſe me when *ſleeping*. O the advantage of *Spirits* above *Bodies*! If our *Clay-Cottage* be not cooled with reſt, the *Roof falls a fire*. Satan hath no ſuch need: the *Night* is his fitteſt *time*. Thus mans *Vacation* is the *Terms* for the *Beaſts* of the *Forreſt*, they move moſt, whileſt he lies quiet in his bed. Rev. 12. 10.

Leſt therefore, whileſt *ſleeping I be out-lawed* for want of *Appearance to Satans charge*; I commit my *cauſe*

to

to him, *who neither slumbers nor sleeps* ANSWER FOR ME O MY GOD.

X.

A Nocturnal.

David surveying the *Firmament*, brake forth into this consideration, *When I considered the Heavens* Psal. 8. *the work of thy fingers, the Moon and the stars, which thou hast created; What is man,* &c.

How cometh he to mention the *Moon* and *Stars*, and omit the *Sun*. The other being but his *Pensioners*, shining with that *exhibition of light*, which the bounty of the *Sun* alots them.

It is answered, this was *Davids night-meditation*, when the *Sun* departing to the *other world*, left the lesser *lights* onely *visible in heaven*, and as the skie is best beheld by day in the *glorie* thereof, so it is best surveyed by *Night*, in the *varietie* of the same.

Night was made for man to *rest* in. But when I cannot *sleep*, may I with this *Psalmist* entertain my *waking* with good *Thoughts*. Not to use them

them as *Opium*, to invite my corrupt nature to *ſlumber*, but to bolt out *bad thoughts*, which otherwiſe would poſſeſs my ſoul.

XI.

Set Prayers.

SEt Prayers are preſcript *Forms* of our own, or others *compoſing*, ſuch are lawfull for any, and needfull for ſome to uſe.

Lawfull for any. Otherwiſe God would not have appointed the *Prieſts* (preſumed of themſelves beſt able to *pray*) a *form of bleſſing the people*. Nor would our *Saviour* have ſet us his *Prayers*, (which as the *Town-buſhel* is the *Standard* both to meaſure *Corn*, & *other buſhels* by,) is both a Prayer in it ſelf, and a *pattern*, *or platform of prayer*; ſuch as accuſe *ſet forms*, *to be pinioning the wings of the Dove*, will by the *next return* affirm, that *Girdles* and *Garters* made to *ſtrengthen* and *adorn*, are ſo many *ſhackles* and *fetters*, which *hurt* and *hinder* mens *free motion*.

Needfull for ſome. Namely for ſuch who as yet have not attained (what all ſhould endeavour) to pray *ex-*

extempore by the *Spirit*. But as little *children*, (to whom the plaineſt and *eveneſt Room* at firſt, is a *Labyrinth*) are ſo ambitious of going, *an-hie-lone*, that they ſcorn to take the guidance of a Form, or Bench to direct them, but will adventure by themſelves, though often to the *coſt* of a *knock* & a *fall*: So many confeſs their *weakneſs*, in denying to confeſs it, who refuſing to be *beholding to a ſet form of prayer*, prefer to ſay *non-ſenſe*, rather than nothing in their *Extempore Expreſſions*. More *modeſtie*, and no leſs *Pietie* it had been for ſuch men, to have prayed longer with *Set-forms*, that they might pray better without them.

XII.

The ſame again.

IT is no baſe and beggarly *ſhift*, (arguing a narrow and neceſſitous heart) but a piece of holy and heavenly *Thrift* often to uſe the ſame Prayer again. *Chriſts Practiſe* is my *Directorie* herein, who the *third* time *ſaid the ſame words*.

Mat. 26. 44. A good Prayer is not like a *Stratagem* in *War* to be uſed but once. No,

No, the oftener the better. The *clothes* of the *Iſraelites*, whileſt they *wandered fourtie years in the wilderneſs*, never waxed old, as if made of *Perpetuano* indeed. So a good prayer, though often uſed, is ſtill freſh and fair in the ears and eyes of Heaven. Deſpair not then thou ſimple Soul, who haſt no *exchange of Raiment*, whoſe prayers cannot appear every day at heavens *Court* in new *clothes*. Thou mayeſt be as good a *Subject*, though not ſo great a *Gallant*, coming alwais in the ſame ſuit. Yea, perchance the very ſame, which was thy Fathers, and Grand-fathers before thee, (a well compoſed *Prayer* is a good *Heir-toom* in a Family, and may hereditarily be] deſcended to many *Generations*,) but know thy comfort, thy *Prayer* is well known to Heaven, to which it is a conſtant cuſtomer. Onely add new, or new degrees of old affections thereunto, and it will be acceptable to God, thus repaired, as if new erected.

XIII.

XIII.

Mixt Prayers.

Mixt Prayers are a Methodical compoſition, (no caſual confuſion) of *extempore* and *Premeditate Prayers* put together. Wherein the *Standers*, ſtill are the ſame, and the *eſſential parts*, (confeſſion of ſin, begging of pardon, craving grace for the future, thanking God for former Favours, *&c.*) like the *bones* of the prayer remain alwaies unaltered. Whileſt the *moveable Petitions* (like the *fleſh* and colour of thy Prayers) are added, abridged, or altered, as Gods *Spirit* adviſeth and enableth us, according to the emergencies of *preſent occaſions.*

In the *Mid-land-ſea*, *Gallies* are found to be moſt uſefull, which partly *run* on *Leggs* of *Oars*, and partly flie with the *Wings of Sails*, whereby they become ſerviceable both in a *vvind* and in a *calm.* Such the conveniencie of *mixt-prayer*, wherein infuſed and acquired graces meet together, and men partly move with the *breath* of the holy Spirit, partly *rovv* on by their own induſtrie.

Such

Such medley-Prayers are most usefull as having the *steadineß of premeditate*, and the *activitie of extemporarie prayer*, joyned together.

XIV.

Take your companie along.

IT is no disgrace for such who have the *gift* and *grace of extemporarie prayer*, sometimes to use a *set-form*, for the benefit and behoof of others. *Jacob* though he could have marched on a mans *pace*, yet was carefull not to over-drive the *children*, and *Evvs* * *bigg vvith Young*. Let *Ministers* remember to *bring up the Reer* in their *Congregations*, that the meanest may go along with them in their *Devotions*. Gen. 33 13.

God could have *created the World ex tempore*, in a *moment*, but was pleased (as I may say) to make it *premeditately, in a set-method of six daies*, Not for his own *Ease*, but our *Instruction*, that our *heads* and *hearts* might the better keep *pace* with his *Hands*, to behold and consider his *Workmanship*.

Let no man disdain to set his own nimblenes backward, that others may

may go along with him. Such degrading ones self, is the quickest proceeding in piety, when men prefer the edification of others, before their own credit and esteem.

XV.

Prayer must be Quotidian.

AMong other arguments inforcing the necessity of *Daily Prayer*, this not the least that *Christ* inioyns us to *Petition* for *Daily Bread*. *New-bread* we know is best, and in a spiritual sense, our *Bread*, (though in it self as stale and moldy as that of the *Gibeonites*) is every day new, because a *new and hot blessing* (as I might say) is daily begged, and bestowed of God upon it.

Manna must daily be gathered, and not provisionally be *hoorded up*. God expects that men *every day address themselves unto him, by petitioning him for sustenance.*

How contrary is this to the *Common Practise of many.* As *Camels* in *Sandie-Countries* are said to drink but once in *seven* daies, and then *in præsens, præteritum, & futurum*, for time *past, present*, and to *come*, so many

many, fumble this; laſt, and next *weeks devotion all in a prayer.* Yea, ſome defer all their praying till the *laſt day.*

Conſtantine had a conceit, that becauſe *Baptiſm* waſhed away all ſins, he would not be *Baptized* till his *Death-bed*, that ſo his ſoul might never looſe the purity thereof, but immediately mount to *heaven.* But ſudden *Death* preventing him, he was not baptized at all, as ſome ſay, or onely by an *Arrian Biſhop*, as others affirm. If any erroniouſly on the ſame ſuppoſition put off their Prayers to the laſt, let them take heed, leſt long delayed, at *laſt* they prove either none at all, or none in effect.

XVI.

The Lords Prayer.

IN this age we begin to think meanly of the Lords prayer, Oh how baſely may the *Lord* think of our prayers! Some will not forgive the Lords prayer for that paſſage therein, *as we forgive them that treſpaſs againſt us.*

Others play the witches on this prayer. *Witches* are reported (a-

mongst many other helliſh *Obſervations*, whereby they oblige themſelves to Satan) to ſay the Lords prayer backwards. Are there not many, who though they do not *pronounce* the ſyllables of the Lords prayer *retrograde*, (their diſcretion will not ſuffer them to be betraied, to ſuch a *non-ſenſe* ſin,) yet they tranſpoſe it in effect, deſiring their *Daily bread*, before Gods *Kingdom come*, preferring temporal benefits, before heavenly bleſſings. Oh! if every one by *this mark* ſhould be tried for a witch, how hard would it go with all of us. *Lamiarum plena ſunt omnia.*

XVII.

All Beſt.

AT the Siedge and taking of *New-Carthage* in *Spain*, there was diſſention betwixt the Souldiers, about the *Crown mural* due to him who firſt footed the walls of the Citie, Two pretended to the Crown; Parts were taken, and the *Roman* Army ſiding in factions, was likely to fall foul, and mutually fight againſt it ſelf. *Scipio* the General, prevented the

the danger by providing two *Mural Crowns*, giving *one* to each who claimed it, affirming, that on the examination of the proofs, both did appear to him at the same instant to climb the wall. O let us not set several kinds of prayers at variance betwixt themselves, which of them should be most usefull, most honourable. All are most excellent at several times, *Crown-Groans*, *Crown-Ejaculations*, *Crown-Extemporarie*, *Crown-Set*, *Crown-mixt-prayer*, I dare boldly say, he that in some measure loves not all kind, of lawful prayers, loves no kind of lawful *prayers*. For if we love *God* the *father*, we can hate no Ordinance, his Child, though perchance an occasion may affect one above another.

Plut. in Scipios life pag. 1807.

XVIII.

All manner of prayer.

IT is an ancient *stratagem* of Satan, (yet still he useth it, still men are cheated by it,) to set *Gods Ordinance* at variance, (as the *Disciples* fell out amongst themselves) which of them should be the greatest. How hath the Readers *Pue* been clash't against

the Preachers pulpit, to the ſhaking almoſt of the whole Church, whether that the word *preached, or read,* be moſt *effectual to Salvation.* Alſo whether the word *preach'd or chatechiz'd,* moſt uſefull. But no Ordinance ſo abuſed as Prayer. Prayer hath been ſet up againſt Preaching, againſt Catechizing, againſt it ſelf. Whether *publick, or private, Church, or Cloſet, Set, or Extemporarie Prayer* the beſt. See how S^t. *Paul* determines the controverſie * πάσῃ προσευχῇ *with all manner of prayer,* (ſo the *Geneva tranſlation*) *and ſupplication in the Spirit.* Preferring none, commending all lawfull prayer to our practiſe.

Ep. 6. 18.

XIX.

To God alone.

AMongſt all manner of Prayer to God, I find in Scripture neither promiſe, precept, nor preſident to warrant prayers to Saints. And were there no other reaſon, this would incourage me to pray to Chriſt alone, becauſe,

S. *Paul* ſtruck *Elimas blind,* Chriſt made *blind Bartemeus* ſee. S. *Peter killed Ananias and Sapphira with his word,*

word, Christ with his *word* revived *dead Lazarus*. The Disciples forbad the *Synophenician* woman, to call after Christ, Christ called unto her after they had forbidden her. All my *Saviours* Works, are saving Works, none extending to the death of mankind. Surely Christ being now in heaven, hath not less *goodness*, because he hath more glorie, his bowels still earn on us. I will therefore rather present my prayers to him, who alwaies did *heal*, than to those who sometimes did *hurt*. And though this be no convincing Argument to Papists, tis a comfortable motive to Protestants. A good *Third*, where so good *Firsts* and *Seconds* have been laid before.

Occasional MEDITATIONS

I.

Love and Anger.

I Saw two children fighting together in the street. The Father of the one passing by, fetch't his son away, and corrected him; the other lad was left without any check, though both were equally faulty in the fray. I was half offended, that being guilty alike, they were not punished alike: But the Parent would onely meddle with him, over whom he had an undoubted Dominion, to whom he bare an unfeigned affection.

The wicked sin, the Godly smart most in this world. God singleth out his own sons, and beateth them by themselves

themselves; *Whom he loveth, he* * *chasteneth.* Whilest the ungodly, preserved from affliction, are reserved for destruction. It being needless that their *hair should be shaved with an hired razor*, whose heads are intended for the Ax of Divine Justice. Heb. 12. 6. Isa. 7. 20. Mat. 3. 10

II.

Upwards, Upwards.

HOw large Howses do they build in *London*, on little *ground*? Revenging themselves on the *Narrowness* of their *room* with store of stories. Excellent *Arithmetick*! from the *root* of one *floor*, to *multiply* so many chambers. And though painfull the climbing up, pleasant the staying there, the higher the healthfuller, with clearer *Light, and sweeter Air.*

Small are my means on *Earth.* May I *mount* my *Soul* the higher in Heavenly *Meditations*, relying on divine *Providence*; (he that fed many *thousands* with * *five loaves*, may *feed mee and mine*, with the FIFTH PART of that one *Loaf*, that once *all mine*. Higher my *Soul*! Higher! In bodily buildings, commonly the Mat. 14. 5

Garrets are most *emptie*, but my *mind* the higher mounted, will be the better furnished. Let *perseverance to death* be my uppermost Chamber, the *Roof* of which Grace, is the *Pavement of Glorie.*

III.

Beware wanton wit.

I Saw an *Indenture* too fairly engrossed; for the writer (better *Scrivener*, than *Clerk*) had so filled it with *flourishes*, that it hindered my reading thereof, the *wantonness* of his *Pen* made a new *Alphabet*, and I was subject to mistake his *Dashes*, for real *Letters.*

What dammage hath unwary *Rhetorick* done to *Religion*? Many an innocent Reader hath taken *Damascene* & *Theophilact* at their word, counting their eloquent *Hyperboles* of Christs presence in the Sacrament, the exact *Standards* of their judgement, whence after ages brought in *Transubstantiation.* Yea, from the Fathers elegant Apostrophe's to the Dead (lively pictures by hasty Eyes, may be taken for living persons) prayers to Saints, took their Original. I

see

see that *truths Secretary* must use a *set Hand*, in writing important points of Divinity. Ill dancing for nimble Wits, on the *Precipices* of dangerous Doctrines. For though they escape by their agility, others (encouraged by their examples) may be brought to destruction.

IV.

Ill-done, Un-done.

I Saw one, whether out of haste, or want of skill, put up his sword the wrong way; It cut, even when it was sheathed, the edge being Transposed where the back should have been: So that perceiving his errour, he was fain to draw it out, that he might put it up again.

Wearied and wasted with *Civil-War*, We that formerly loathed the *Manna of Peace*, (because *common*,) could now be content to feed on it, though full of Worms and putrified: Some so desirous thereof, that they care not on what *Terms* the *War* be ended, so it be ended: But such a *Peace*, would be but a *Truce*, and the *conditions* thereof would no longer be in force, than whilest they are in *Force*.

Force. Let us pray that the Sword be sheathed the *right way*, with Gods *glorie*; and without the dangerous dislocation of Prince and Peoples Right: otherwise it may justly be suspected, that the sword put up, will be drawn out again, and the Articles of an ill *Agreement*, though *engrossed* in *parchment*, not take effect, so long as *paper* would continue.

V.

Apace, apace.

ROwing on the *Thames*, the *Waterman* confirmed me in what formerly I had learnt from the Maps; how that *River*, West-ward, runs so *croooked*, as likely to lose it self in a *Labyrinth* of its own making. From *Redding to London* by land, thirty; by water, an hundred miles. So wantonly that stream disporteth it self, as if as yet unresolved, whether to advance to the Sea, or retreat to its fountain.

But the same being past *London*, (as if sensible of its former lazines, and fearing to be checkt of the *Ocean*, the *mother of all Rivers*, for so long *loytering*; or else, as if weary with wander-

wandering, and loth to *lose* more way: Or lastly; as if conceiving such wildness, *inconsistent* with the *gravitie* of his *Channel*, now *grown old*, and ready to be buried in the Sea, runs in so direct a line, that from *London* to *Gravesend*, the number of the miles are equally twenty, both by *Land*, & by *Water*.

Alas! How much of my life is lavisht away? Oh the intricacies, Windings, Wanderings, Turnings, Tergiversations of my deceitfull *Youth*! I have lived in the middest of a *crooked Generation*, *and with them *have turned aside unto* *crooked *waies*. High time it is now for me to make *straight* **paths for my feet, and to redeem what* *is past, by amending* what is *present*, & to *come*. *Flux, Flux*, (in the *Germain Tongue*, *Quick, Quick*) was a *Motto* of *Bishop Jewel*'s, presaging the approch of his death. May I make good use thereof, *make haste, make haste*, God knows how little time is left me, and may I be a *good* husband, to improve the *short* remnant thereof.

* Phil. 2. 15. Pl. 125. 5

** Heb. 12. 13.

In his Life. p. 10

VI.

VI.

Always the rising Sun.

I Have wondered why the Romish Church, do not pray to Saint *Abraham*, Saint *David*, Saint *Hezekiah*, &c. as well as to the *Apostles*, and their *Successours* since Christs time; For those ancient *Patriarks*, by the confession of *Papists*, were long since relieved out of *Limbo* (soon out, who were never in) and admitted to the sight and presence of God. Especially *Abraham, being Father of the Faithfull*, as well *Gentile*, as *Jew*, would (according to their *Principles*) be a proper *Patron* for their *Petitions*.

But it seems that *modern Saints*, rob the *old ones* of their honour, a *Garnet*, or late *Bernard* of *Paris*, have severally more prayers made unto them, than many *old Saints* have together. New Beesoms sweep clean; new * *Cisterns* of fond mens *own hewing*, most likely to hold water.

Jer. 2. 13.

Protestants in some kind, serve their living *Ministers*, as Papists their dead *Saints*. For aged *Pastors, who have born the heat of the daie*, in our Church,

Church, are *justled* out of respect by *Young preachers*, not having half their *Age*, nor a quarter of their learning and *Religion*. Yet let not the former be disheartened, for thus it ever was and will be, *English-Athenians*, all for *Novelties*, new *Sects*, new *Schisms*, new *Doctrines*, new *Disciplines*, new *Prayers*, new *Preachers*.

VII.

Charitie, Charitie.

Church storie reports of Saint *John*, that being grown very *Aged* (well nigh a hundred years *old*) wanting strength and voice to make a long *Sermon*, he was wont to go up into the Pulpit, and often repeat these Words, *Babes keep your selves from Idols, Brethren love one another.*

Our *Age* may seem sufficiently to have provided against the growth of *Idolatrie in England*. O that some order were taken for the increase of *Charitie*! It were Liberty enough, if for the next seven years, all Sermons were bound to keep residence on this *Text*, *Brethren love one another.*

But would not some fall out with themselves, if appointed to preach

Unity

Unity to *others?* Vindicative *Spirits*, if confined to this Text, would confine the Text to their *passion*: by *Brethren*, understanding *onely such* of their *own party*. But O! seeing other *Monopolies* are *dissolved*, let not this *remain* against the *Fundamental Law of Charitie*. Let all bend their heads, hearts, and hands, to make up the breaches in Church and State. But *too many* now adaies, are like *Pharaohs Magicians*, who could conjure up * with Ex. 8 7. their Charms more new *Frogs*, but could not remove, or drive away, those multitude of *Frogs*, which were there before. Unhappily happy in making more rents and dissentions, but unable, or unwilling to compose our former differences.

VIII.

The sensible Plant.

I Heard much of a sensible *Plant*, and counted it a sensless relation, (a rational beast, carrying as little contradiction,) until beholding it, mine eyes ushered my judgement into a belief thereof. My comprehension thereof is this. God having made three great stairs [*Vegetable*, *Sen-*

Sensible & *Reasonable* Creatures,] that men thereby might climb up into the knowledge of a Deity, hath placed something of a middle nature (as *half Paces* betwixt the stairs,) so to make the *Step* less, and the *ascent* more easie for our *Mediitations*.

Thus this active *Plant* (with visible motion) doth *border* and *confine* on *Sensible* creatures. Thus in *Affrick*, some most agil and intelligent *Mammasites*, may seem to shake (fore-feet shall I say, or) hands, with the rudest *Salvages* of that Countrey, as not much more than one *remove* from them, in knowledge and civility.

But by the same proportion may not man, by *custom* and *improvement* of *Pietie*, mount himself near to an Angelical nature. Such was *Enoch*, who whilest living on *Earth*, *Walked with God*. O may our *Conversation*, *be in* * *Heaven*. For shall a *Plant* take a *new degree*, *and proceed Sensible*, and shall man have his *Grace staied* for want of sufficiencie, and not whilest living here, *Commence Angel*, in his holy and heavenly *affections*.

Gen. 5. 22

Phil. 3. 20.

IX.

IX.

Christ my King.

I Read how King *Edward* the first, ingenuously surprized the *Welch* into *subjection*, profering them such a Prince as should be,

1. *The Son of a King.*
2. *Born in their own countrie.*
3. *Whom none could tax for any fault.*

The *Welch* accepted the *conditions*, and the *King* tendered them his son *Edward*, an *Infant*, newly born in the *Castle* of *Carnarvan*.

Do not all these Qualifications mystically *center themselves* in my *Saviour?*

1. The King *of Heaven* saith unto him, *thou art my Son, this day have I begotten thee.* Ps. 2. 7.

2. *Our true Countrey man, Real flesh,* whereas *he took not on him the nature of Angels.*

3. *Without spot or blemish,* like to us in all things, *sin onely excepted.*

Away then with those wicked men, who * *Will not have this King to rule over them.* May he have Dominion in, and over me. *Thy Kingdom come.* Heaven and earth cannot afford a more proper Prince for the purpose, Luk. 19. 14.

exactly

exactly accomplished with all these comfortable *qualifications.*

X

Tribulation.

I Find two sad *Etymologies* of *Tribulation.* One from (*Tribulus*) *a three forked thorn*, which intimates that such *afflictions* which are as full of pain and anguish to the Soul, as a *thorn* thrust into a tender part of the *Flesh*, is unto the body, may properly be termed *tribulations.*

The other, from *Tribulus*, the *Head* of a *Flail*, or *Flagel*, knaggie & knottie (made commonly as I take it, of a thick *black-thorn*) and then it imports, that *Afflictions* falling upon us as heavie as the *Flail* threshing the *Corn*, are stiled *Tribulations.*

I am in a *Strait* which deduction to embrace, from the *sharp*, or from the *heavie thorn.* But which is the worst, though I may choose whence to derive the word, I cannot choose so, as to decline the thing. *I must through much tribulation, enter into the Kingdom of God.* Act. 14. 22.

Therefore I will labour not to be like a young *Colt*, first set to Plough, which more tires himself out with his own untowardness (whipping himself

self with his miss-spent mettal) than with the weight of what he draws, and will labour patiently to bear what is imposed upon me.

XI.

Beware.

I Saw a *Cannon shot off*. The men, at whom it was *levelled*, *fell flat* on the *ground*, and so escaped the bullet. Against such *blows*, falling is all the fencing, and *Prostration*, all the *Armour of proof*.

But that which gave them notice to *fall down*, was their perceiving of the *fire* before the *ordinance was discharged*. Oh the mercie of that *Fire*! which as it were, repenting of the mischief it had done, and the Murther it might make, ran a race and out-stript the bullet, that men (at the sight thereof) might be *provided*, when they could not resist, to prevent it. Thus every *murthering piece*, is also a *warning piece* against it self.

God, in like manner, *warns before he wounds*; *frights*, before he *fights*. *Yet fourtie daies and* Nineveh *shall be destroyed*. *Oh let us fall down before the Lord our Maker*. Then shall his

his anger be pleased to make in us a daily *Pass-over*, and his Bullets *levelled at us, must flie above us.*

XII.

The first-fruits.

PApists observe (such are curious priers into *Protestants* carriage) that *Charitie* in *England* lay in a *swound* from the *dissolution of Abbies*, in the reign of King *Henry* the eighth, till about the tenth of Queen *Elisabeth.*

As if in that *Age of Ruin*, none durst raise *Religious Buildings*, and as if the *Ax and Hammer*, so long taught to *beat down*, had forgot their former Use, *to build up for pious intents.*

At last comes * *William Lambert*, Esquire, and first founds an *Hospital* at *Greenwich in Kent*, calling that his Societie (like politick *Joab*, after *Davids name,*) *The poor people of Queen Elisabeth.* And after this worthy man followed many, that we may almost dazle Papists Eyes with the *Light of Protestant good works.* The same *Papists* perchance may now conceive *Charitie so disheartened* in our daies (by these civil Wars and the consequences thereof) that no *Protestants* hereafter should be so desperate

* See Camd. Brit. in Kent. p. 327.

* 2 Sam. 12. 28.

rate as to adventure upon a publick *good Deed.* O for a *Lambert-Junior* (and I hope some of his *Lineage* are left heirs to his Lands and Virtues) who shall break through the *Ranks* of all *Discouragements*; so that now *English Protestants*, being to begin a *new score of good works*, might from him date their *Epoche*. Such a *Charitie* deserves to be *knighted* for the *valour* thereof.

XIII.

The Recruit.

I Read how one main Argument which the Apostle *Paul* enforceth on *Timothie*, *To make full proof of his Ministerie* is this, * *For I am now readie to be offered, and the time of my departure is at hand.* Thus the dying Saints, drawing near to heaven, their mark, is the best *spur* for the surviving to make the more speed in their Race.

2. Tim. 4. 6.

How many excellent Divines have these sad times hastened to their *long home*? (So called in Scripture, * not because long going thither, but *long* [*ever*] tarrying there.) How many have been sorrow-shot to their heart? O that this would edge the endeavours of our Generation, to succeed

Eccles. 12. 5.

in

in the dead places of worthy men. Shall the Papists curiously observe & sufficiently boast, that their *Stapleton* was born on the same day, on which Sir *Thomas More* was beheaded, (as if his *cradle* made of the others *coffin,*) and shall not our Nurseries of learning supply the void *rooms* of our *Worthies* deceased. No sin I hope to pray, that our *Timothies* come not short of our *Pauls*, as in time, so in learning and religion.

Pitzeus in vita Stapleton.

XIV.

The mongrel.

I Find the Natural Philosopher, making a Character of the *Lions disposition*, amongst other his qualities, reporteth, first that the *Lion*, * feedeth on *Men*, and afterwards (if forced with extremitie of hunger) on *Women*.

* In vitos prius quam in fœminas fævit. Plin. Nat Hist. l. 8. c. 16.

Satan is a *roaring Lion, seeking whom he may devour.* Onely he inverts the *method*, and in his *bill of fare*, takes the *second course* first. Ever since he overtempted our *Grand-mother Eve*, encouraged with success, he hath preyed first on the weaker Sex. It seems he hath all the vices, not the virtues of that *King of Beasts*, a *Woolf-Lion*, having his *cruelty* without his *Generosity*.

XV.

XV.

Edification.

I Read in a learned Phisitian, how our *Provident Mother*, *Nature*, foreseeing *men* (her *wanton* children) would be *tampering* with the *Edge-tools of Minerals*, hid them far from them, in the bowels of the *Earth*, whereas she exposed *Plants* & *Hearbs* more obvious to their Eye, as fitter for their use. But some bold *Empericks*, neglecting the latter (as too common) have adventured on those hidden *Minerals*, oft times (through want of skill) to the hurt of many, and hazard of more.

God, in the New Testament, hath placed all *Historical* and *Practical* matter (needfull for Christians to know and believe) in the beginning of the Gospel. All such truths lye *above ground*, plainly visible, in the *litteral sense*. The *Propheticall* and *difficult part* comes in the close; But though the *Testament* was written in Greek, too many read it like Hebrew, beginning at the end thereof. How many trouble themselves about the *Revelation*, who might be better busied in plain *Divinity*? Safer prescribing to others, and practising

sing in themselves, *positive pietie*; leaving such *Mystical minerals* to men of more *judgement to prepare them.*

XVI.

Mad, not mad.

I Find S. *Paul* in the same *Chapter*, confess and deny *madness* in himself, *Acts* 26. *vers.* 11. *And being exceeding mad against them, I persecuted them even unto strange cities*, vers. 25. When *Festus* challenged him, *to be besides himselfe, I am not mad most noble Festus.* Whilest he was *mad* indeed, then none did suspect or accuse him to be distracted; but when *converted*, and in his *right mind*, then *Festus taxeth him of madness.*

There is a *Countrie* in *Affrica*, wherein all the *Natives have pendulous* lips, hanging down like a dogs ears, alwaies raw and sore; Here onely such as are handsom, are pointed at for monsters in this Age, wherein *pollute* and *unclean Lips* are grown Epidemical, if any refrain their *tongues* from common Sins, alone are gazed at as strange Spectacles. Munst. Cosmog.

XVII.

The deepest cut.

I Beheld a Lapidarie cutting a Diamond, with a Diamond *Hammer*, and

and *Anvil* both of the same kind.

God in *Scripture* Stiled his servants his * *Jewels*. His Diamonds they are, but alas! rude, rough, unpolished, without shape or fashion, as they arise naked out of the *Bed of the earth*, before Art hath dressed them. See how God by rubbing one rough Diamond against another, maketh both smooth. *Barnabas* afflicts *Paul*, and *Paul* afflicts *Barnabas*, by their hot falling out, *Jerom* occasioneth trouble to *Ruffinus*, and *Ruffinus* to *Jerom*.

Mal. 3. 17

Acts 15. 39.

In our unnatural War, none I hope so weak and wilfull as to deny many *good men* (though mis-led) engaged on both sides. O how have they scratcht, and raced, and pierced, and bruised, and broken one another? Behold heavens hand grating one Diamond with another; as for all those, who uncharitably deny any *good* on that party which they dislike, such shew themselves *Diamonds* indeed in their hardness, (cruel censuring) but none in any commendable quality, in their *Conditions*.

FINIS.